A

Pensiue Mans Practise.

Very profitable for all persons: wherein are contained very deuout and necessary prayers for sundry godly *purposes, with requisite* persuasions before euery Prayer.

Newly corrected and amended *by the Author, aboue* 42. Impressions.

Written by I. Norden.

BODLEIAN

LONDON,
Printed by *Io. Beale*, for *Robert Bird*, and are to be sold in S^t. *Laurence* lane at the Signe of the Bible.
1640.

1. Ianuarie called of the { Latins, *Ianuarius* / Grecians, *Gamelion* / Hebrues, *Tabeth*, and is their 10. moneth. } hath 31. daies.

1	A	*Calends*		The first day of this Moneth Christ was circumcised.
2	b			
3	c	*Nones of Ia.*	4	*Luk.* 3 21. The tops of the
4	d		3	mountaines appeared vnto
5	e			Noah, *Gen.* 8. 5. The Israelites
6	f	*Day before the N*		put away their wiues, *Ezra*,
7	g	*Nones of Ianu.*		10. 16.
8	A		8	The 5. of this month word
9	b		7	was brought vnto Ezechiel
10	c	*Idus of Ia.*	6	the Prophet, that the Citie
11	d	*nuarie.*	5	Ierusalem was smitten, *Ezc*
12	e		4	33 21.
13	f		3	The sixth of this Moneth
14	g	*D. before the Id*		Christ was worshipped of
15	A	*Idus of Ianuary*		the Wise men, *Matth* 2. 1. *&c*,
16	b		17	baptized *Mat.* 3. 15. turned
17	c		16	water into wine, *Joh.* 2. 1. *&c.*
18	d		15	as testifieth Epiphanius.
19	e		14	The 10. of this Moneth
20	f		13	Nabuchadnezzar, King of
21	g		12	Babel, moued thereunto by
22	A	*Calends of*	11	the rebellion of Zedechiah,
23	b	*Februarie.*	10	besieged Ierusalem most fiercely,
24	c		9	as may appeare, 2 *Kings*,
25	d		8	25. *&c.* *Ier.* 52. 4. Also Eze-
26	e		7	chiel was willed to vtter his
27	f		6	parable, *Ezec.* 2, *&c.*
28	g		5	Paul called, and conuerted
29	A		4	the 25. of this moneth, *Acts*,
30	b		3	9. 3.
31	c	*Day before the Calends of Febr.*		

Festiuall daies in this moneth be { Circumcision, the first day. / Epiphany the sixt }

1. Februarie called of the	Latins, *Februarius.* Græcians, *Elaphebolion.* Hebrews, *Shebat.* and is their 11. Moneth.	hath 28. daies vnles it bee a yere *Bissextil*, and then 29.		
1	e	*Calends.*	4	The first of this Moneth
2	d	*Nones of*	3	Moses repeated the Law vn-
3	e	Februar.		to the children of Israel,
4	f	*Date before the N*		*Deut.* 1.3.
5	g	*Nones of Februa.*		The second of this month
6	A		8	our Sauiour was presented to
7	b		7	the Lord, and Marie purified,
8	c	*Idus of*	6	*Luke* 2.22.
9	d	*Februar.*	5	The ninth of this moneth,
10	e		4	Noah, 40. daies after hee had
11	f		3	seene the tops of the moun-
12	g	*Day before the Id.*		taines, sent out of the Arke a
13	A	*Idus of Februar.*		Rauen, & afterward a Doue,
14	b		17	which returned, *Gen.* 8.6. &c.
15	c		16	The 15. of this moneth, the
16	d		15	Iewes spend merily together,
17	e		14	for that the Spring of the
18	f		13	yeare dooth enter then, as
19	g		12	they thinke.
20	A	*Calends of*	11	The 16 of this moneth,
21	b	*March.*	10	Noah the second time sent
22	c		9	out a Doue, which returned
23	d		8	with an Oliue braunch in her
24	e		7	bill. *Gen.* 8.10.
25	f		6	The 24. of this moneth, Ze-
26	g		5	chariah was commaunded to
27	A		4	prophecie, *Zecharie* 1.7. Mat-
28	b		3	thias was elected into the
29	c	*Day before the Ca-*		number of the Apostles, *Act.*
	d	*lends of March.*		1.26.

Festiual daies in this moneth bee	the 2. called the PVRIFICATION of S. MARIE. the 24 which is Saint MATTHIAS day.		

31 March, called of the	Latines, *Martius.*	Grecians, *Mounichyon.*	Hebrues, *Adar*: and is their 12. moneth.	hath 31 daies.

1	d	*Calends.*	The Temple of Ierusalem
2	e		was finished the third day of
3	f	*Nones of March.*	this moneth, *Esra.* 6.15. In the
4	g		1. of *Esdr.* 7.5. it is said to bee
5	A		the 23. of this moneth.
6	b	*Day before the N.*	The tenth of this moneth,
7	c	*Nones of March.*	Christ was aduertised that
8	d		Lazarus was sicke. *John* 11.3
9	e		A feast was celebrated a-
10	f	*Idus of March.*	mong the Iewes, for the o-
11	g		uerthrow of Nicanor, the 13.
12	A		of this moneth, 2. *Mac.* 15.37.
13	b		Also vpon the same day al the
14	c	*Day before the Id.*	Iewes vnder Assueresh were
15	d	*Idus of March.*	cõmanded to be put to death
16	e		*Esth.* 3.13. Vpon the same day
17	f		the Iewes had a priuiledge
18	g		giuen them to slay all their e-
19	A		nemies. *Est.* 8.12. this day also
20	b		the Iewes solẽnized for their
21	c		ioyfull deliuerance, *Est.* 8.13.
22	d	*Calends of Aprill.*	The 14. day of this moneth
23	e		was called of the Jewes Mar-
24	f		docheus day. 2. *Macc.* 15.37.
25	g		also Purim, as may appeare
26	A		*Esth.* 9 *vers.* 21. 26.
27	b		The 15 also is another day
28	c		of Purim. *Est.* 9.21.
29	d		The 16 of this Moneth La-
30	e		zarus was raised from the
31	f	*Daie before the Calends of April.*	dead, *Iohn* 11.43.

This Moneth hath one festiuall daie called the *Annunciation* of S. *Mary*, celebrated the 25 of this moneth.

4. Aprill, called of the { Latins, *Aprilis*. / Grecians, *Thargelion*. / Hebrues, *Abib* or *Nisan*, & is their 1. moneth. } hath 30 daies.

1	g	*Calends.*	The first of this Moneth *Noah* vncouered the Arke, and saw earth. *Gen.* 8. 13. *Moses* reared the Tabernacle. *Ex.* 40. 2, 17. The Temple began to be sanctified, 2 *Chr.* 29. 17.
2	A	*Nones of Aprill.* 4	
3	b	*Nones of Aprill.* 3	
4	c	*Day before the Nones of April.*	
5	d		
6	e	8	
7	f	7	
8	g	*Idus of Aprill* 6	
9	A	5	
10	b	4	
11	c	3	
12	d	*Day before the Idus of April.*	The 13. of this moneth the edict of King *Ahashuerosh* came out for the murthering of the Iewes, *Esth.* 3. 12.
13	e		
14	f		
15	g	18	
16	A	17	
17	b	16	The 14. of this moneth the Passeouer was kept, *Ex.* 12. 6. *Levit.* 23. 3. *Iosh.* 5. 10.
18	c	15	
19	d	14	
20	e	13	The 13. of this moneth the Israelites departed out of Ægypt, *Num.* 35. 3.
21	f	*Calends of Maie.* 12	
22	g	11	
23	A	10	The 16. of this moneth *Hezekiah* made an end of sanctifying and purging the temple, 2 *Chron.* 29. 17.
24	b	9	
25	c	8	
26	d	7	
27	e	6	The 18. of this moneth the children of *Israel* walked on dry land through the midst of the red Sea, *Exod.* 14. 19.
28	f	5	
29	g	4	
30	A	3 *Day before the Calends of May*	The 24. *Daniel* saw his vision, *Dan.* 10. 4.

The 25. of this moneth the feast of S. Marke is obserued.

May

5. May, called of the { Latins, *Maius* / Grecians, *Scrirophorion* / Hebrues, *Liar* which is their 2. moneth. } hath 31 dayes.

1	b	*Calends.*		The first of this Moneth
2	c		6	Moses was commaunded to
3	d	*Nones of*	5	number the children of Israel
4	e	*May.*	4	*Numb.* 1. 1. &c.
5	f		3	The 5. of this month Christ
6	g	*Day before the N.*		is thought to haue ascended
7	A	*Nones of May*		vp into heauen, *Mark.* 16. 19.
8	b		8	*Luk.* 24. 51. *Act.* 19.
9	c		7	They which could not keep
10	d	*Idus of*	6	the Passeouer at the day ap-
11	e	*May.*	5	pointed by the Lord, were
12	f		4	willed to celebrate the same
13	g		3	the 14. of this moneth *Num.* 9
14	A	*Day before the Id.*		*ver.* 10, 11. So did the Isra
15	b	*Idus of May.*		lites at the cõmandement of
16	c		17	king Hezekiah, 2 *Chr.* 30. 15.
17	d		16	The 16. day, Manna rained
18	e		15	from Heauen, *Exod.* 11. 12
19	f		14	The 17. day Noah entered
20	g		13	the Arke, and the floud be-
21	A		12	gan, *Gen.* 7. 11. 12.
22	b	*Calends of*	11	The 22. fire from heauen
23	c	*June.*	10	cõsumed such as murmured
24	d		9	against the Lord, *Num.* 11. 1
25	e		8	The 23. the Israelites with
26	f		7	great ioy triumphantly en
27	g		6	tered into the Castle of Ie
28	A		5	rusalem, 1 *Mac.* 13. 51.
29	b		4	Noah, the 27. the waters
30	c		3	being dried vp, came forth
31	d	*Day before the Calends of June.*		of the Arke, *Gen.* 8. 14, &c.

The first of this Moneth is vsually celebrated for the feast of *Philip* and *Iacob.*

6. Iune called of the { Latins, *Iunius.* / Græcians, *Ekatombion.* / Hebrews, *Siuan*, which is their third moneth. } hath 30. daies.

1	e	*Calends.*		The first comming of the
2	f	*Nones of Iune.*	4	childrē of Israel vnto mount
3	g		3	Sinai was the first of this mo-
4	A	*Day before the N.*		neth, where they abode 11.
5	b	*Nones of Iune.*		moneths, and 20. daies, in
6	c		8	which time all those things
7	d		7	were done, recorded in *Exo.*
8	e	*Idus of Iune.*	6	*chap.* 19. 1. *&c.*
9	f		5	The sixt of this moneth A-
10	g		4	lexander that mighty Mo-
11	A		3	narch of the world was born
12	b	*Day before the Id.*		of whome *Daniel chap.* 11. 3.
13	c	*Idus of Iune.*		doth prophesie. Also on this
14	d		8	day that famous temple of
15	e		17	Diana in Ephesus, numbred
16	f		16	among the 7. wonders of the
17	g		15	world, was set on fire by He-
18	A		14	rostratus. The Iews likewise
19	b		13	kept their feast of Pentecost
20	c	*Calends of Iulie.*	12	on this daie.
21	d		11	The 23. of this moneth the
22	e		10	first edict came out for the
23	f		9	safety of Gods people the
24	g		8	Iewes, against Haman, and
25	A		7	the rest of their enemies,
26	b		6	*Esther.* 8. 9.
27	c		5	The 29. of this moneth the
28	d		4	Arke of Noah through the
29	e		3	increase of waters was lifted
30	f	*Daie before the Calends of Iulie.*		vp from the earth, *Gen.* 7. 12.

Festiuall daies in this moneth are the { 24. which is the feast of S. IOHN BAPTIST. / 29. which is S. PETERS.

7. Iulie, called of the { Latins, *Iulius.* / Græcians, *Metageitnion.* / Hebrewes, *Thamus.* being their 4. moneth. } hath 31. daies.

1	g	*Calends.*		
2	A		6	The 5 of this moneth Ezechiel sawe his visions. *Ezech.* 1.1.
3	b	*Nones of Julie.*	5	
4	c		4	
5	d		3	
6	e	*Day before the N.*		The 6. of this moneth the Capitol of Rome, counted one of the 7. wonders of the world, was burned: and the mirrour of Christian Princes King Edwarde the sixt, died the sixt of this moneth, *Anno* 1553.
7	f	*Nones of Julie.*		
8	g		8	
9	A		7	
10	b	*Idus of Julie.*	6	
11	c		5	
12	d		4	
13	e		3	
14	f	*Day before the Id.*		
15	g	*Idus of July*	17	
16	A		16	The 9. of this moneth Ierusalem, after it had a long while beene besieged by Nebuchadnezzar, was taken *Jer.* 39.2.
17	b		15	
18	c		14	
19	d		13	
20	e		12	
21	f	*Calends of August.*	11	
22	g		10	
23	A		9	The 12. of this moneth, Iulius Cæsar, the first Romane Emperour was borne. Of him is this moneth called Iuly.
24	b		8	
25	c		7	
26	d		6	
27	e		5	
28	f		4	The 18. of this moneth the Ægyptians begin their yere, *Plin. lib. 8. cap. 47.*
29	g		3	
30	A	*Day before the Calends of August.*		
31	b			

The 25. of this moneth is the feast of S. IAMES the Apostle: and vpon this day K. IAMES was crowned king of *England.* 1603.

8. August called of the { Latins, *Augustus*. / Græcians, *Boedromion* / Hebrues, *Ab*, which is their 5. moneth. } hath 31. daies.

1		*Calends.*	
2	d	*Nones of Augnst.*	4
3	e		3
4	f	*Day before the N.*	
5	g	*Nones of Augu.*	
6	A		8
7	b		7
8	c	*Idus of August.*	6
9	d		5
10	e		4
11	f		3
12	g	*Day before the Id*	
13	A	*Idus of August.*	
14	b		18
15	c		17
16	d		16
17	e		15
18	f		14
19	g		13
20	A		12
21	b	*Calends of Septemb.*	11
22	c		10
23	d		9
24	e		8
25	f		7
26	g		6
27	A		5
28	b		4
29	c		3
30	d	*Daie before the*	
31	e	*Calends of Sep.*	

The first of this Moneth Aaron, 40. yeeres after the children of Israel were come out of Ægypt, died on mount Hor, *Numb.* 33. 38. Also on this day Ezra with his companie came out of Babel vnto Ierusalem, *Ezra.* 7. 9.

The 7. of this moneth Nabuchadnezzar burnt the house of the Lord, & all Ierusalem, 2. *King.* 25. *ver.* 8. 9.

The 10. of this moneth some thinke Ierusalē to haue beene burnt by the Babylonians, *Jerem.* 52. 12. *Josephus* (*lib.* 5. *cap.* 26.) saide it was burned afterward by the Romans the same day. Therfore doe the Iewes on this daie obserue a most straight fast, and goe barefooted, and sitting on the ground, reade twice ouer the Lamentations of Ieremie.

The 24. of this moneth, is vsually called *S. Bartholomewes* day.

Sep.

9. September called of the { Latins, *September*. / Grecians, *Maimacterion* / Hebrues *Elul* which is their 6. moneth. } hath 30. dates.

1	f	*Calends.*	The first of this Moneth *Haggai* the Prophet began to propheey, *Hag.* 1.1.
2	g	*Nones of September.*	4
3	A		3
4	b	*Day before the N*	
5	c	*Nones of Septem.*	
6	d		8
7	e		7
8	g	*Idus of Septemb.*	6
9	A		5
10	b		4
11	c		3
12	d	*Day before the Id*	
13	e	*Idus of Septemb.*	
14	f		18
15	g		17
16			16
17	A		15
18	b		14
19	c		13
20	d	*Calends of October.*	12
21	e		11
22	f		10
23	g		9
24	A		8
25	b		7
26	c		6
27	d		5
28	e		4
29	f		3
30	g	*Day before the Calends of October.*	

The sixth of this moneth *Ezechiel* saw another visiō *Ezech.* 8.1.

The 7. of this Moneth our most noble Queen *Elizabeth* was borne at *Greenwich Anno* 1533.

The 8. of this Moneth *An.* 73. *Ierusalem* was vtterly with fire and sworde destroied by *Titus* the Emperor, *Ioseph. lib.* 7. *cap.* 26.

The 25. of this moneth *Nehemiah* finished the walls of *Ierusalem*, *Nehem.* 6.15.

Festiuall daies in this moneth bee { the { 21. S. *Matthew.* / 29. S. *Michael.* } October.

10. October called of the { Latins, *October*. / Græcians, *Pianepsion*. / Hebrewes, *Thisri*, & is their 7. moneth. } hath 31. daies.

1	A	*Calends*		The 1. of this moneth the Iewes celebrated the feast of Trumpets, Leuit. 23. 24. The later Iewes call this day the beginning of the new yeare.
2	b		6	
3	c	*Nones of October.*	5	
4	d		4	
5	e		3	
6	f	*Day before the N.*		
7	g	*Nones of October*		Ierusalem, after it had beene possessed of Christian Princes 88. yeares, through mortall dissention came into the handes of the Saracens *Ann.* 1187.
8	A		8	
9	b		7	
10	c	*Idus of October.*	6	
11	d		5	
12	e		4	
13	f		3	
14	g	*Day before the Id.*		The 3. of this month some thinke the Iews fasted for the death of Gedaliah: wherby occasion was offered to bring them againe into the miserable seruitude of the Ægyptians, 2 *King.* 25, 25, *Ieremy* 41, *vers.* 1, 2, *&c.*
15	A	*Idus of October.*		
16	b		17	
17	c		16	
18	d		15	
19	e		14	
20	f		13	The 10. of this moneth the feast of reconciliation was kept. *Leuit.* 23, 27. So did the yeare of Iubile euerie fiftie yeare begin as on the same day, *Leuit.* 25. 9
21	g		12	
22	A		11	
23	b	*Calends of Novemb.*	10	
24	c		9	
25	d		8	
26	e		7	The 15 of this moneth the Iewes obserued the feast of Tabernacles 7. daies together, in memory of the Lords protecting them in the desart *Leuit.* 23. 34.
27	f		6	
28	g		5	
29	A		4	
30	b		3	
31	c	*Day before the Calends of Nou.*		

Festuall daies in this moneth are, 18. day, S. Luke, 28. Simon and Iude.

Nouemb.

11. Nouember called of the { Latins, *Nouember*. Græcians, *Antheſterion*. Hebrewes, *Marheſuam*, & is their 8. moneth. } hath 30. daies.

1	d	*Calends.*		The third of this moneth Conſtantius the Emperour, Sonne to Conſtantinus the great, departed out of this world, *An.* 364. *Hiſt. tripart. in the end of the fift booke.*
2	e	*Nones of Nouemb.*	5	
3	f		4	
4	g	*Day before the N.*	3	
5	A	*Nones of Nouem.*		
6	b		8	
7	c		7	The tenth of this moneth *An.* 1483. D. Martin Luther was borne in Iſlebia.
8	d	*Idus of Nouemb.*	6	
9	e		5	
10	f		4	The 15. of this moneth was made a new holiday by Ieroboam without the commaundement of God, whereupon hee committed moſt wicked Idolatrie in Dan, and Bethel: but he remained not long vnpuniſhed, nor his people vnplagued for the ſame, as may appeare, 1. *Kings* 12. *verſe*, 32. 33. 1. *King.* 13. 1. 2. *&c.*
11	g		3	
12	A	*Day before the Id.*		
13	b	*Idus of Nouemb.*		
14	c		18	
15	d		17	
16	e		16	
17	f		15	
18	g		14	
19	A		13	
20	b	*Calends of Decemb.*	12	
21	c		11	
22	d		10	Queene Elizabeth began happily to reigne for the aduancement of the Goſpell of our Sauiour Chriſt, the 17. of this moneth. 1558.
23	e		9	
24	f		8	
25	g		7	
26	A		6	
27	b		5	The 18. of this moneth Titus the Emperour moſt cruelly executed to death a great number of the Iewes, *Joſeph. lib. 7. cap. 10.*
28	c		4	
29	d		3	
30	e	*Day before the Calends of Decemb.*		

Feſtiuall daies in this moneth are the firſt daie, The feaſt of All Saintes. The 30. and laſt daie Saint Andrew the Apoſtle.

12. December called of the { Latins, *December*. / Græcians, *Poseidon*. / Hebrues, *Sisseu*, & is their 9. moneth. } hath 31. daies.

1	f	*Calends.*		The 15. of this Moneth Antiochus placed an abominable Idoll vpon the altar of the Lord, 1 *Macc.* 1. 57.
2	g	*Nones of December.*	4	
3	A		3	
4	b	*Day before the N*		
5	c	*Nones of Decem.*		The 20. of this moneth Esdras exhorted the Israelits to put away their strange wiues, 1. *Esd.* 9. *verse* 5. 6. *&c.*
6	d		8	
7	e		7	
8	f	*Idus of Decemb.*	6	
9	g		5	The foundation of the second Temple was laide the 2. of this moneth, *Hagg.* 2. *verse* 11. 19.
10	A		4	
11	b		3	
12	c	*Day before the Id.*		
13	d	*Idus of December.*		The 25. of this moneth our Sauior Christ was borne of the Virgin, the yeare after the worldes creation, 4018. On which day also Antiochus Epiphanes entred into Ierusalem with a mightie army, and spoiled the same, *Ioseph. lib.* 12. *cap.* 6. On this day he prophaned the altar of the Lord, 1. *Macc.* 1. 62. which day also the Iews kept holy, because theron the temple was purged from Idolatrie. 1. *Macc.* 4. 59.
14	e		19	
15	f		18	
16	g		17	
17	A		16	
18	b		15	
19	c		14	
20	d		13	
21	e		12	
22	f	*Calends of Januarie.*	11	
23	g		10	
24	A		9	
25	b		8	
26	c		7	
27	d		6	The 28. of this moneth Herod caused the poore Innocents to bee murthered, thinking thereby to haue slaine Christ, *Matth.* 2. 26. *&c.*
28	e		5	
29	f		4	
30	g		3	
31	A	*Day before the Calends of Januar.*		

Festiual daies in this month are the 21. *Thomas* apost. 25. the Natiuitie of *Christ*. 26. *S. Steuen*. 27. *John* the Euang. 28. *Innocents*, called cõmonly *Childermas day*.

To the honourable and right Vertuous and Religious Lady, the Lady *Magaret Smith*, wife to Sir *Richard Smith*, Knight, Surveyer Generall to Prince *Charles*, and of his Honorable Councell of Revenues.

Good Madam.

Here send your Ladiship a poore wandring Pilgrime that craveth your charitable entertainement, who hath been neere forty yeeres an extravagant without a Patron; and is now returned home againe unto his Master; not altogether in same habit hee departed first from me: but with many patches of errours inserted, I know not how by the severall oversights of some Printers, having past the hands of many. And I, having repaired some defects found therin, doe againe send it forth (presuming now)

now) under your Ladiſhips name, for whoſe ſake, I know, he ſhall finde no worſe, but better entertaiment than heretofore; although, if it could ſpeake, it would tell your Ladiſhip, that it hath been welcome for it owne ſake, into the hands (howſoever into the hearts) of many thouſands, who are fitter and better able to witneſſe for it than I, who (as many fond fathers do) may conceive better of an unworthy child, than it deſerveth. Therefore will I leave it now to your cenſure and ſafety, knowing your affection to be good to ſeeming, much more to good indeed, and your judgement juſt in things truly good, wiſhing all goodneſſe to increaſe in you according to your godly deſires, humbly taking leave.

Your Ladiſhips ever
to be commanded,
I. Norden.

At my houſe this
20 of June. 1620.

A familiar admonition to *the zealous Reader concerning* the most godly exercise of Prayer.

Any are the Godly and zealous Treatises which are already extant, tending to the encouragement of those that hunger and thirst for the true sevice of the living God. Yet, gentle Reader, I crave thy Christian patience friendly to accept this simple travel of mine heretofore published, and now augmented. And this my simple admonition thinke not superfluous, but a thing tending to win the weaker sort to more willingnesse to this divine exercise of prayer a thing not new, yet needfull: a thing old and ancient, long agoe practised of the poorest, exercised of the most excellent and godly of the earth, the prophets, the patriarches, the Apostles and of Christ himselfe, the the patterne of piety: who gave the first

first plot of perfect prayer, of his owne proposing, most plaine, pure, precious, and profound, in these words, *Our Father which art in heaven, &c.* To the substance whereof, although there can be nothing added, nor from thence any thing can be taken away, without manifest impiety: yet are we not so strictly tied to the words thereof onely, but that wee may according to our severall occasions (which are infinite) dilate upon the same to our comfort in him, without offence to the Maiesty of God, if it be done in true zeale, without the which, even the most effectuall praier is sin. I cannot but confesse, that great is the frailty remaining in me, which in my travell in this practise hath greatly hindred me; and many are the vanities of my minde, which in my chiefest desire have miscarried me. Yet such hath been the favour of my heavenly Father, that hee hath hitherto assisted me, and to my comfort hath performed that, which of mine owne proper power, wisedome and will, I could not performe. And these praiers, which in this little volume thou shalt finde, haue beene to me not a little comfortable, and to the faithfull, exercising them, they will be profitable; of whatsoever estate, degree, calling, or ministery they

they bee: although I presume not to teach, but desire to be taught: and expect no praise, but even in heart yeeld all the praise to him that was, and is the guide and stay of all that truely seeke to serve him. Which I beseech him to grant us faithfully at all times to doe: not onely in the outward words, with the lips onely and with a shew alone, but with the inward affection of the heart, with the longing desire of the soule, and the ardent consent of all powers of our bodies. So shall our prayers please him, and euen the groanes of our hearts, which passe in silence, shall present our cause before the Tribunall seat of our good God, who is alwayes neare at hand, and ready to performe what is most necessary for our estates in this life, which in respect is but a span-long: yea could we liue a thousand yeeres, it were but one day. Wee may not too much regard the over dainty maintenance of our corporal estates; wee may not ouer-curiously seeke the meanes to become admirable in respect of our authority, of our riches, of our friends, and of our carnall pleasures, wherewith alas our weake natures, our fraile conceits, and our carnall desires are often beguiled, and our poore soules often dangered and miscarried. Where-

fore

fore it behoveth us carefully, first and before all things, to seeke the kingdome of God, the way, the meanes, and the guide thereunto; which is not to bee sought else-where, but in the Word of GOD by prayer. It is not in the outward view; and therefore to be sought from above, and to be inwardly received and comprehended by Faith. It is the Kingdome of the mystery of GOD. It is the keeping of his Commandements, and the due obedience unto his will. The way thereunto is by grace (the gift of God) which hee giveth to them that faithfullly aske it. The meanes to helpe us thereunto, is Christ the Sonne of GOD; who sitting at the right hand of the Father, obtaineth and sendeth us that grace, which guideth us; and giveth all things else, both spirituall and worldly, that he seeth needfull for us. But notwithstanding this singular benefit of the mediation of Christ unto his Father for us we are not discharged of this necessary exercise of Prayer; but so much the more enioyned to the executing thereof continually, instantly, faithfully and zealously, for the graces of God; which are the things, without the which, all our prayers, all our speeches, be they many or few, be they lowd or silent, be they

they of what kinde or shew soever, availe nothing. But we must first find all our desires and prayers upon an undoubted faith, we must powre them from the very bottome of our hearts, and continue them in a godly patience, and all in the name of Christ Iesus; in whose name, and for whose sake, all things necessary are promised to be given to those that aske according to the will of God. Wherein we must note, that we are not permitted rashly to desire any thing according to the desire of fleshly imaginations, bee it in our conceits never so meete and necessary, for the wisedome of the flesh is foolishnesse before God. But we must first duely consider what direction the word of God giveth us in that behalfe; and then in all humility, to repaire unto the fountaine from whence that gift (for which we pray) must come; to wit, CHRIST, the meane to obtaine good successe in our petitions. We are sinnefull, and therefore great, yea, the greatest occasion to flye unto GOD, is for the forgivenesse of sinnes, and in the point have all men cause to use this exercise. For who so is sinnefull and seeking no redresse for that sore, and dieth of that disease, he is in perill of death eternall. And if any

man

man (in his owne conceit) acquitte himselfe from sinne, and suppose himselfe free from falling before God, in some grievous offence, and therein flatter himselfe, and refuse to repaire vnto GOD for pardon of hir sinne, great is the danger, that that little sparke of Presumption may inkindle in such a soule, to his vtter condemnation. Wherefore great is the occasion, which the sinne of every day, yea of every houre ministers unto the iust to call unto GOD not onely for pardon, but for strength to understand that, which often at unawares overcommeth the most Godly. Wee must therefore, in this behalfe, be carefull to repaire unto the head of our comfort here, IESVS CHRIST, the Lamb of God that taketh away the sins of the World.

Many are the worlely occasions which force every man to seeke reliefe at the hand of GOD, which we are not only permitted, but commanded to doe; not by our owne corrupt and perverse meanes, which we are not onely not permitted, but forbidden to use. We must duely weigh, and carefully consider our wants; for great are the errours of flesh and bloud in this behalfe,

halfe. For we see, that our long continuance in licentious and wilfull liberty in this point of negligence to serve GOD, is more than in the dayes of our forefathers; for when they were in distresse, when they were in danger, when they were in most perillous estate, they disclaimed their owne meanes, and cleaved unto the Providence of GOD, they forsooke the ayde of the flesh, and framed their desires according unto the Spirit; *Elias* in the Wilderneſſe, *Daniel* in the Lions Den, *Ioseph* in prison, *David* in distresse, and all the holy ones in the old time, in all their troubles; left worldly trust, and addressed themselves onely to the ayde of the living God; not refusing such lawfull meanes, as in his Wisedome hee provided, and that past all humane hope. The Children of *Israel* hee delivered through the Red Sea, in time of danger; he gave them both food and water by unexpected meanes; hee delivered *Peter*, *Paul*, and others from the enemies hands miraculously in his Wisedome; and hee worketh so for all that trust in him at this day. For his good will and love is not diminished, nor his power and loving hand shortned, but in his wonted love, hee helpeth all that relye upon

upon him. But such is the perverse crookednesse of mans nature, that now in these dayes they strive even to deny the ability of GOD in working for his; and by their actions they thinke that the arme of God is weakened, his Power lessened, and his care of his Children not to bee as then it was. And therefore they relye upon the ayde of man, the helpe of flesh and bloud, the strength of their owne arme, the wisedome of their owne pates, and the Imagination of their owne heads, the broken reed of Ægypt; wherein they disclaime the helpe of GOD, the mercy, the love, the care and Providence of the most Highest. For alas, doe we not see, that how many sorts of men, so many meanes to maintaine their estates? The rich, into whose hands God hath vouchsafed his gifts, they give Glory to their owne devices, and presume upon their owne policies; keeping their store for a deare yeare; whereas the will of GOD in giving, is to the relieve of their needy Brethren. Now, for that the Will of GOD is broken, the poore oppressed, and themselves thereby highly endangered, they shew themselves unfaithfull in the Providence

of

of God, in that they feare that if they give, they shall impoverish themselves. They think not how God wrought with the bountifull widdow of *Sarepta*, *Eliae* hostesse, in multiplying that whereof she liberally gave for his sake. They rather foolishly indeavour to heape up riches, not knowing who shall enjoy them: they purchase lands, and know not who shall inherit them: they build gay houses, and know not who shall possesse them; and flatter themselves, and say, Soule, take thine ease, when death standeth at the doore, ready to take their soule from them. And being thus choaked with the riches of the world, the remembrance of the service of God is banished to the materiall Church; where if they present themselves on the Sabbath day, they thinke it a sufficient discharge to heare the ordinary service, when all the rest of the day they spend in worldly conference and prophane exercise worse than the rest of the weeke. Alas, what devotion appeareth in these persons? I speak but to them, whose consciences shall accuse themselves. God grant a speedy reformation without compulsion; God will not be mocked.

Now, for the poore afflicted ones, great is the frailty remaining in the

moſt. God grant patience to all. Such is the common courſe of fleſh and blood, accompanied with diſtreſſe, that for the moſt part, either violence, or impatience, or wilfull rebellion againſt God, is the effect of their conceits, touching their hard eſtate. And ſo farre unlike Chriſtians (for the moſt part) are wee, that wee in ſtead of being followers of him, deny him: in ſtead of patient acceptance of his croſſe, we wilfully caſt it off by meanes unlawfull, by robberie, by theft, by violence, and by blood. And if opportunity ſerve to neither of theſe, wee even take counſell of *Iobs* wife, to curſe God, and (in brutiſh manner) to leave the beſt refuge, namely, to repaire to GOD, and at his hands to ſeeke that which in good time he giveth to all in faith deſiring it; whether it be reliefe in poverty with *Elias*; freedome from bondage with *Daniel*; delivery from enemies with *David*; or comfort in all diſtreſſes with the children of Iſrael. We ſeeke wrong meanes in ſuch diſtreſſe, wherein we erre, not knowing that as God was loving unto Iſrael, ſo he is loving unto al that love him truly, that call upon him faithfully, that attend his aide patiently, and obey his will duely. There is no cauſe why any

man

man ſtands doubtfull of reliefe at the hands of him that never faileth to performe that which hee promiſed: for if wee aske, wee ſhall have; if wee ſeeke, wee ſhall finde; if we knock, hee will open the gate of his mercies, and powre the dew of his bleſſings plentifully upon us, not regarding the perſon of any, but the obedient hearts of all. And therefore may the ſinner penitent, the rich man truly liberall, and the poore diſtreſſed man faithfull (to their comforts) reſort to the throne of God, in prayers, and bee aſſuredly heard to their aſſured pardon in the blood of Chriſt, to their comfort as well in poverty as in abundance.

It reſteth now that wee pray one for another; for our gratious King, that God may be pleaſed in mercy long to preſerve him a King over us, and that hee may continue a joyfull Father in our Engliſh Iſrael. For all other Chriſtian Kings we muſt likewiſe pray, that God will increaſe in them the ſpirit of wiſdome, & favor to the diſtreſſed flocks under their ſeverall charges & governments. We muſt be mindful of our poore Chriſtian brethren, both at home & elſwhere: and for the adverſaries of Gods truth (that now begin to aſſaile us, as

we ſee, and whom God himſelfe hath overthrowne, to encourage us) that either it may pleaſe him to convert them, or to turne their forces from us: and that it might pleaſe him in mercy to direct the lives and converſations of his Miniſters, that they by his ſpirit may preach both truly & boldly. And leſt their looſe lives ſhould be a ſlander unto his word, let us pray that his grace may hold them from falling into that which the Arch enemy of his religion indevoureth to draw them to, and whereunto the fleſh is prone to yeeld, and the captious cavellers at the truth ready to publiſh, to the end to bring his word (by them duely preached) into reproach in this world: & that we that are to be taught by their doctrine, may attentively hear, truly underſtand, and diligently execute that which the word of truth teacheth.

Thine in Chriſtian

good will.

I. N.

A PENSIVE Mans Practice.

In thy feare (deare Father) I here preſent my ſelfe unto thee, beſeeching thee to heare me, and to addreſſe my heart truly and zealouſly to call upon thee.

A ſhort, but an effectuall Prayer, that we may leave our ſelves, and leane upon God.

O God, my God, vouchſafe to take me from my ſelfe, that I may wholly dedicate my ſelfe unto thee; vouchſafe to take from me all things that withdraw me from thee, and give me thoſe things which may bring me wholly unto thee in Jeſus Chriſt, Amen.

A Prayer to Chriſt, that he will preſent our Prayers to God.

O Loving Jeſus, who haſt taken upon thee to be our Interceſſor and Ad-

vocate unto God thine heavenly Father: vouchſafe (I humbly beſeech thee) to preſent theſe my ſupplications and prayers unto his heavenly Majeſty, that for thy ſake they may be acceptable unto him, to the waſhing away of my ſins, and obtaining things neceſſary for mee and all men, according to his heavenly will in all things, through thy Blood, Chriſt Jeſus, Amen.

O Lord increaſe our faith.

O Lord, open thou my lips, that my mouth may extol thee with praiſe, and be thankfull unto thee for thy benefites; and grant that I ſpeake nothing, but that which may bee to thy honour and glory, and to the reliefe of my neceſſities, bodily and ſpirituall.

O Lord, make ſpeed to ſend mee helpe and ſuccour from the Tower of thy ſtrength.

O Lord, let thy heavenly Kingdome be alwayes ready to receive me to eternall ſalvation, Amen.

Eternall praiſes be unto thee, Oh God. So be it.

O Lord, increase our Faith.

A Prayer for the assistance of Gods holy Spirit, to make us apt to pray when we be dull.

Aske what thou wilt, and thou shalt have,
If thou in Christ the same doe crave;
For Christ thy Mediator sees,
when thou to him dost fall on knees.

The Motive.

CHrist our Saviour, hath willed us to aske, and we shall have, to seek, and we shall find, to knock, and it shall be opened unto us. And the more to assure us, he most lovingly perswadeth us, if we that bee evill, can give unto our children good gifts when they aske them; how much more shall our heavenly Father give his holy Spirit, if we faithfully desire it? And forasmuch as our understanding is dark, that we know not what to aske, nor how to pray as wee ought, but by the spirit it selfe, who maketh request for us with sighes, which cannot be expresst; let us fall downe unto the throne of his Majeste, praying faithfully for it, and it shall be given us: without the which all prayer is vain.

The Prayer for the assistance of Gods Spirit in prayer.

O Almighty God, and omnipotent Father (who comfortest such as

be sorrowfull, and who giuest all good and perfect gifts) thou of thy free fauour and lobe hast willed us in all our afflictions and necessities, and as often as we stand in need of any of thy blessings, or feele our selues burdened with any kind of tribulation or affliction, either of body or of minde, to call unto thee in the name of thy Sonne Jesus Christ, and thou wilt grant what wee want. Most humbly I beseech thee to send downe upon my darke understanding, the bright beames of thy holy Spirit to lighten mee, and to direct mee in all my supplications and prayers: and specially at this time, Oh LORD, for that thou knowest my weakenesse and ignorance to bee such, as I am altogether unable to frame my request according to thy will, or to seeke that that is truely for mine owne soules health; and am altogether ignorant of the right gate to knock at, without thine especiall grace directing and assisting me. Wherefore I most humbly beseech thee in the name of him thy Sonne, to addresse and prepare mine heart to the right understanding of the true and unfained calling on thy name for such things as thy wisedome shall thinke

most

most expedient for mee, both to the obtaining of thy heavenly Kingdome, which is before all things to be sought for, and for temporall blessings necessary, best known unto thy selfe: which, in respect of my ignorance, my dulnesse, my corruption, my weaknesse, and the guilt of mine owne conscience, I cannot crave in such due and faithfull manner as I ought. And therefore (most loving Father) according to thine owne most fatherly calling, I here prostrate my selfe in heart before thy Throne, in the name of Jesus Christ thy Son, beseeching thee that thou wilt aid me with thine holy spirit in my prayers, that, being of my selfe dull, I may be thereby made zealous: and whereas I am of my selfe cold, I may bee thereby made fervent and faithfull, that my prayers be not as smoake which vanisheth, or as the winde which passeth away, as being onely in the lipps, and not firme in the heart; let it bee an effectuall and acceptable sacrifice, sweete and pleasant in thy sight: and let nothing passe the bounds of my unfained lippes, but that which may beseeme a single heart, alwayes sounding out thine honour, and setting forth thy most worthy

be sorrowfull, and who giuest all good and perfect gifts) thou of thy free fauour and lobe hast willed us in all our afflictions and necessities, and as often as we stand in need of any of thy blessings, or feele our selues burdened with any kind of tribulation or affliction, either of body or of minde, to call unto thee in the name of thy Sonne Iesus Christ, and thou wilt grant what we want. Most humbly I beseech thee to send downe upon my darke understanding, the bright beames of thy holy Spirit to lighten me, and to direct me in all my supplications and prayers: and specially at this time, Oh LORD, for that thou knowest my weakenesse and ignorance to bee such, as I am altogether unable to frame my request according to thy will, or to seeke that that is truely for mine owne soules health; and am altogether ignorant of the right gate to knock at, without thine especiall grace directing and assisting me. Wherefore I most humbly beseech thee in the name of him thy Sonne, to addresse and prepare mine heart to the right understanding of the true and unfained calling on thy name for such things as thy wisedome shall thinke

most

moſt expedient for mee, both to the obtaining of thy heavenly Kingdome, which is before all things to be ſought for, and for temporall bleſſings neceſſary, beſt knowen unto thy ſelfe: which, in reſpect of my ignorance, my dulneſſe, my corruption, my weakeneſſe, and the guilt of mine owne conſcience, I cannot crave in ſuch due and faithfull manner as I ought. And therefore (moſt loving Father) according to thine owne moſt fatherly calling, I here proſtrate my ſelfe in heart before thy Throne, in the name of Jeſus Chriſt thy Son, beſeeching thee that thou wilt aid me with thine holy ſpirit in my prayers, that, being of my ſelfe dull, I may be thereby made zealous: and whereas I am of my ſelfe cold, I may bee thereby made fervent and faithfull, that my prayers be not as ſmoake which vaniſheth, or as the winde which paſſeth away, as being onely in the lipps, and not firme in the heart; let it bee an effectuall and acceptable ſacrifice, ſweete and pleaſant in thy ſight: and let nothing paſſe the bounds of my unfained lippes, but that which may beſeeme a ſingle heart, alwayes ſounding out thine honour, and ſetting forth thy moſt worthy

praiſe. Let thy holy Spirit (O Lord) come unto me: let it continue with mee, worke and prevaile effectually in mee, unto the end: that I may both at this time begin, and for evermore continue as thou willeſt I ſhould, namely, in faith, that I fall not into any tentations; in hope that I may conſtantly look for, and fruitfully attain unto perfect underſtanding of thy will, and alacreneſſe in all things to fulfil the ſame. Make me alſo (good Lord) fervent in love, that I may freely and unfainedly (even from my heart) forgive and forget all iniuries, wrongs and evill doings of ſuch, as by any meanes have offended mee, with hearty prayer for their amendment: that approaching unto the throne of thy mercy (in a pure and ſimple heart) I may heartily, as well for others, as for my ſelfe, for things neceſſary both for body and ſoule, make my humble petitions unto thee, and in thy good time taſte that moſt ſweete fruit, the performance of my humble prayers, according to thy will. So ſhall I ſing forth thy praiſe, and give glory to thy name for ever.

O Lord, increase our Faith.

A short Prayer for zeale to pray.

O God Almighty, most loving, and most righteous, who hast promised to instill into the hearts of thy chosen servants, grace unfainedly to serve thee, and to call upon thy holy name, wherein all comfort consisteth: Vouchsafe I humbly beseech thee of thy mercy to expell out of my heart all naturall dulnes, misbeleife & blindnes of error, and to give me a holy zeale, and unfained desire, to prostrate my selfe in heart before thine heavenly Majesty in faith unfained: and that at this time it may please thee so to direct and accept my supplications and prayers, as I may obtaine at thy mercifull hands, whatsoever thou seest necessary both for bodie and soule, through Jesus Christ our Saviour and Redeemer.

O Lord, increase our faith.

A morning prayer for the working day.

Before thou doe thy work begin,
Thank God, crave pardon for thy sin:
And then thy work shall prosper so
As want shall never breed thee woe.

The Motive.

WHat great benefit we receive at the hands of Almighty God by

by our naturall ſleepe, none is ignorant: what perill we eſcape in the darke and dolefull night, we may eaſily judge: and what favour the Almighty extendeth towards us, in giving us lodging, not in the fields, but in houſes; not upon the hard and cold ground, as *Iacob* had, but upon ſoft pillowes, warmely covered, experience teacheth. What thanks for theſe ſo bountifull benefits of his, we are dayly bound to yeeld, I would we all knew, and had wil to yeeld thanks accordingly. The benefit of our comfortable ſleepe is great, and Gods work in the ſame, and in preſerving us, is wonderfull. Wherefore let us be mindfull to give him thankes, and with *David* in the morning, at midday, and at night, let us call on the name of the Lord with thankes, and ſay, Lord, let mee heare thy loving kindneſſe betimes in the morning, for in thee is my truſt. This ſhould be our morning ſacrifice. Wee ſhould conſider, that as the night is ordained for reſt, ſo is the day for travell, for the obtaining of things neceſſary for our ſelves, and ſuch as God hath given us, and not to ſtand in hope for reliefe by other mens helps; but labor, as did *Paul* and the reſt of the Apoſtles, who tooke nothing of any, but

wrought

wrought with their hands for it, because they would be chargeable to none. And our labour being joyned with faith and prayer, the blessing of God shall so prosper our endeavours, as nothing shall be wanting unto us. And therefore before we begin our labour, we must prostrate our selves before his Throne, from whence commeth all goodnesse, yeelding unto his heavenly Majesty due praises for his continuall loving kindnesse towards us. So shall we be free from danger, and prosper in our callings from day to day, during the whole course of our life, which else (although our vocations breed in us, in respect of the great increase of riches, security and pride) will be in the last day a heavy burden to our consciences, & accuse us of ingratitude, to our eternall condemnation.

The prayer for the working day morning.

O Almighty God, Father of our Lord Jesus Christ, thou hast vouchsafed (of thy great favour and love) even from my childhood unto this day, to take such fatherly care of mee, that nothing hath destroyed or hurt mee, but I have been safely

ſafely preſerved both day and night, from ſudden death, and from all other perils and dangers incident to mankind, and have all my life bene preſerved, without whoſe mercies I had periſhed long agoe; and of thy free favour and love (without any deſert or merit of mine) have enioyed the ſweete benefit of ſleep and reſt this night paſt, which is moſt wholeſome for my poore and weak body. Oh Lord, ſuch hath been thy fatherly care of me this night paſt, that the ſleepe which thou haſt given mee, hath beene moſt comfortable both to my body and ſoule, inſomuch as I am the more aptly given to the execution of my worldly buſineſſe, and the ſervice of thy divine Maieſtie, this morning: Wherein aſſiſt mee (ſweete Lord) with the helpe of thine holy Spirit, comfort and defend mee this day and ever with thy mercifull aide, that no affliction, hurt, or miſfortune diſmay mee: no tribulation, want or anguiſh of mind, do draw mee from thee: no worldly care, delight, or fantaſie carry me this day, or at any time into any wicked cogitation, action or ſpeech: For Lord, I know that it is not thy will, that any evill ſhould dwell in us, or that we ſhould at any

time

time offend thee, but to keep our hearts pure and undefiled, as a fit receptacle for thy Maiesty. Yet thou sufferest sometimes unlawful affections to have the upper hand, to the end that wee (feeling our weakenes and corruption) should wholly confesse all our strength, all our good cogitations, and good successe in our workes to proceede from thee; and any evill motion, and crosse event, to come of our owne corruption, and corrupt affections.

All flesh is full of sin: the iust fall seven times a day: and I sinfull wretch fall seventy times seven times a day. Wherefore Lord, forgive my wickednesse, mine offences and sinne committed either this night past by foolish dreames, fantasies, or other tentations, or at any time since I came into this miserable world; and grant, that being pardoned by thy mercy in Iesus Christ, I may proceede in the residue of my dayes (governed by thy holy Spirit) voide of all offences: using my vocation and calling, soas it may be to the setting forth of thy glory, maintenance of thy favour towards mee, and getting those things which may be sufficient for the maintenance of mine estate here, and for the reliefe

reliefe of ſuch as are committed to my charge, without uſing any ſiniſter or unlawfull meanes, policie or worldly devices, which are not agreeable to thy Lawes. And grant mee alwayes ſuch regard of ſerving thee, as thine hand may alwayes direct mee to good and happy ſucceſſe in all my affaires. Bleſſe thou the worke of mine hands (good Lord) and grant mée ſo to flie idleneſs (the mother and nurſe of evill) that both this day, and all my life, I may, by godly care and travell, get mee a ſufficient and competent living here, that I bee no burden and charge to ſuch as are rich and wealthie, nor depend upon the ſuccor, helpe and furtherance of others, whoſe helpe is moſt ſlippery and deceitfull; leſt that in hope thereof, giving my ſelfe to Idleneſſe and loytering (when their helpe ſhall be withholden from mee) I be driven (as the Wiſeman ſaith) To goe in a ragged coate and to want my foode. But contrarywiſe (Oh Lord) grant that I may ſo apply my ſelfe to labour and diligens execution of my buſineſſe, this day and ever, that I may (through thy bleſſing) proſper therein, and ſhew my ſelfe ſo helpefull to the poore, impotent, and needy, as

the

the fruit of my travell shall extend unto, that thou mayest fulfill in mee that most sweet promise of thine: That who so considereth the poore and needy, thou wilt deliver him in the time of trouble. Lord, thy mercy is infinite, and thy love towards us unpeasable: wherefore give mee grace alwayes to serve thee, yea at all times, in all places both in labour and rest, wealth and poverty, sickneſſe and health, yea al my life, and in the houre of my death; that I may passe this day, and all the rest of my transitory life, in the fulfilling of thy lawes, and be ever ready to come and appeare before thy throne of mercy in perfect hope of thy loving receiving me into the bosome of thy sweete embracings, not for my worthineſſe or deserts (which is but corruption) but for the merits of thy Sonne Jesus Christ; there to rest, enioying the fruits and benefit of his death and bitter passion. In whose name I refer my selfe and all mine, both this day and ever unto thy fatherly protection: humbly beseeching thee to direct all my thoughts, words and actions, unto my lives end, good Lord, Amen.

O Lord, increase our Faith.

A short Prayer for the morning.

I Thanke thée most mercifull Father, my maker and preserver, that thou hast so lovingly vouchsafed to tender my safety this night past, giving mée sweéte sleepe to the refreshment of my soule and weake body: So (of thy goodnesse) vouchsafe to extend thy loving favour towards me this day, that thereby I may bee both safely preserved from all kind of evill, and imploy my selfe diligently unto the execution of my vocation, to thy glory, and to the reliefe of me, and mine, through Christ, Amen.

O Lord, increase our Faith,

A Prayer for the King.

Who so thou be, pray God alwayes
To blesse our King with happy dayes:
Whose wisdom (under God) shall long
Maintain this Realm from forrain wrong.

The Motive.

THe certaine expectation of a long peace, and gracious tranquillity may

may (without many circumſtances of words) ſuffice to move thankefull mindes to praiſe the GOD of Heaven for his unſpeakable love towards us, in giving us ſo loving and gracious a Governour: Vnder whom wee may not onely peaceably live, but enjoy alſo the comfortable paſſage and foode of the Goſpell, to the unſpeakable comfort of all true Chriſtians, longing for their ſalvation, when many other Nations have wanted the ſame, to the famiſhing, as it were, of their poore ſoules. VVherefore, conſidering that we may (if not, the more to our ſhame) feed thereon at full, and are thereto friendly intreated, and injoyned not only (which is generall) by the word it ſelfe, but by ſeverall inſtructions ſet forth (for the furtherance of Gods glorie, and our profit) by his Majeſty: And conſidering alſo, that the Apoſtle commandeth us to pray for all men, but eſpecially for the good and proſperous eſtate of Princes, that we may live godly under them: VVe therefore above other nations, having unſpeakable cauſe to praiſe God for his favour in vouchſafing us this great bleſſing of a godly, zealous and mercifull Prince, let us beſeech God of his goodnes favourably to look upon

upon him, and to grant unto him a proſperous raigne, with many & happy dayes to the pleaſure of him, and comfort of us. Let us not forget it; leſt God forget us, and turne our food into famine, our peace into war, and his long ſufferance into ſharpe correction.

The Prayer for the King.

ALl poſſible thankes wee give unto thee, O Lord of mercy, King of all the Kings and Kingdomes of the earth, for that thou haſt vouchſafed to place over us thy little flocke of this Realme ſo gracious a protector of true religion, Charles, by thy heavenly providence, our King, under whom, enioying freeliberty of the trueſervice of thee, we reſt in a quiet eſtate both of bodies and minds. Wee humbly pray thy favourable regard, to behold with mercifull eies the ſame thy ſervant our ſoveraigne Lord and Governour, and to fructifie his heart with the grace of thy holy Spirit, that he alwaies inclined (by the working thereof) to the ſetting forth of thy word, may walke according to the truth of the ſame ſincerely: that we thy ſervants, and under thee his ſubiects, ſeeing his godly

example,

rample, may bee ashamed to fall from that true forme of honouring thy name, which for thy glory through thy grace by the rule of thy holy word, is prescribed unto us. And vouchsafe to stir up in him zeale of thy glory, and a desire to establish whatsoever wanteth in this Church of England for the increase of true and sincere Discipline. Banish from his heart all ignorance, and print therein perfect wisdome, and knowledge of thy heavenly will: give him an obedient mind, abounding with all humility towards thy divine Majesty. Save and defend him from the tyranny of forraine power and authority, and from all such as professe not inwardly unfained zeale of the Gospell. Give him godly Counsellors, and such zealous and true-hearted Ministers of thy will, that he and we (according to the truth of every our severall functions) may sincerely serve thee in this life, and in the end for evermore raigne with thee in thy heavenly kingdome, for Jesus Christs sake our only Redeemer, Advocate, and sweet Saviour, Amen.

O Lord, increaſe our Faith.

A morning Prayer for the Sabboth day.

Let labour paſſe, let prayer be
This day the chiefeſt worke for thee.
Thy ſelfe, thy ſervant, Oxe, and Aſſe,
This day muſt let all labour paſſe.

The Motive.

AS the Lord hath aſſigned unto man ſix dayes of ſeven for his neceſſary travell: ſo he hath expreſſely commanded the ſeventh to bee hallowed, and kept onely for the ſervice of himſelfe. VVherein (all buſineſſe ſet apart) wee ſhould reſerve our ſelves to prayer, to the hearing or reading of the word of the Lord, without any ungodly exerciſe at all, as gaming, gadding, wanton paſtimes, behaving our ſelves ſoberly. And as *David* did every day, ſo let us eſpecially on this day, inſtantly call upon the name of the Lord, and he will heare us. And with *Eſay*, let our ſoules with longing deſire in the night, ſeeke unto the Lord, and in the morning early call upon his name: ſo ſhall all our doings pleaſe him, and all goe well with us. He hath reſerved this day for the ſervice of himſelfe, only puniſhing ſuch (even with death) as break the ſame: as it appeareth in the booke of Numbers, by him

who

who was at the commandement of the Lord ſtoned to death for gathering ſticks on the Sabbath day. By us it is farre more prophaned. But bleſſed is the man that keepeth the Sabbath day undefiled, ſerving the Lord in prayer, not in ſeeking his owne will, but the will of the Lord. And let us indeavour to ſanctifie it, that it may be honoured, and not abuſed and diſhonoured as it is, leſt God the creator of it and us, puniſh our diſobedience with his ſcourges in his ire, and give us in ſtead of plenty, want; in ſtead of fulnes, famine; and in ſtead of preaching of his word, ſuffer us to be beſotted with vaine traditions of men. Let us, I ſay, bee carefull to ſerve the Lord with reverence, and keep this day holy, as he hath made it holy.

The Prayer in the morning for the Sabbath day.

O Almighty God and father, moſt mighty Protector and keeper both of the ſoules and bodies of the faithfull; I yeld thee humble & hearty thankes for defending and ſaving me, thy ſinfull creature, this night paſt, and all the reſt of my life hitherto, from ſuddaine

daine death, and from other perils, and dangers, whereinto my ſilly ſoul, & weak body are ſubiect to fall: and wherewith I am ſo beſet, that had I not been preſerved by thée, it could no otherwiſe have been, but my body had periſhed, & my ſilly ſoule been carried into everlaſting damnation.

But moſt gracious Lord, my ſtrong caſtle and defence, my ſheild and buckler, my ſure refuge and ſuccour (who haſt continuall regard of the ſafety of thy ſervants, and never ſuffereſt them to be overcome with any kind of evill, nor to fall into any kind of danger:) vouchſafe to forgive me whatſoever I have committed and done againſt thy divine will, either ſleeping or waking, this night, or at any time (ſecretly or openly) heretofore, by reaſon of the corruption which remaineth in me.

And vouchſafe, that as I have by thy protection paſſed this night, ſo I may enioy at thy merciful hands whatſoever thy fatherly providence ſhall thinke meete and convenient for mine owne, and for the reliefe of ſuch as thou haſt committed to my charge and government, this day and ever.

Eſtabliſh, good Lord, thy holy ſpirit in me, and thereby ſo ſtrengthen mee, that

that I may withstand all evill motions of the flesh, all ungodly desires of the mind, and worldly vanities: that I may fervently as I ought, and continually, both in the morning, at night, and at noone day, yea and at all times, and in all places, truely serve thee without hypocrisie, dissimulation, or malice. And, for thy mercies sake, keep me this day, and all the rest of my transitory life, from sudden and unprovided death: keep my tongue & lips, that I speak or utter nothing which may be either uncomely to be spoken, or whereof may redound hurt or hinderance to my self or others: but that I may endeavour, as much as in me lieth to speak and utter those things, which may be to the setting forth of thy glory, maintenance of peace & concord, and to the reducing of such into the right way, as wander and goe astray. As for slandering, lying, backbiting, false witnesse bearing, envy and such like, good Lord, take utterly from mee. And keep my heart and mind, from the most damnable sinne of murmuring against thee, and from despaire: that in all adversities, tribulations and troubles, I may alwayes beare a patient, contented, faithfull, and thankfull

mind, with full perſwaſion, that how-ſoever it goe with mee (if thou ſuffer mine adverſaries, being malitiouſly bent againſt mee, to revile mee, perſecute mee, to moleſt or hurt mee, or if thou permit my ſubſtance by any caſuall means to bee deminiſhed, or if I ſuſtaine loſſe of friends, ſickneſſe of body, or hurte of my limmes) it proceedeth not but by thy divine providence: yea, onely of thy meere love and fatherly care, which thou haſt of mine amendement. For nothing happeneth to thoſe whom thou loveſt (beeide it within their weake mindes never ſo great griefe, or fall it out never ſo contrary to their deſires,) but it bringeth with it ſome ſecret working of their good. Wherefore in the name of thy Sonne Jeſus Chriſt, I moſt humbly beſeech thee, that thou wilt vouchſafe to ſettle in mine heart ſuch perfection of patience, as, whatſoever either this day or hereafter ſhall happen or befall unto mee, I may accept it as a moſt wholeſome medicine, for my ſo deadly diſeaſe of ſecurity: and ſo in hope of thy loving kindneſſe and mercy, goe forward this day and all my life, in perfect love, unfained zeale, and continuall obedience

to

to thy will, in hearing thy word attentively, in reading the same diligently, in following it effectually, & in praying unto thee zealously & faithfully, imbracing all goodnesse willingly, and avoyding all evill warily: that so spending this day, I may the better proceed to the execution of my calling this weeke following, to the reliefe of my necessity, and furtherance of my neighbours: and that continuing unto the end, I may receive the reward of thy celestiall kingdome, which thy Sonne Jesus Christ hath purchased with his blood for all true beleevers in thee. In number of whom (sweete Lord) for the merits of him thy sonne, make me, that I with them, and they with mee, may continually sing laude and praise, unto the Trinity eternally: which grant for thy Sonne Jesus Christs sake, Amen.

O Lord, increase our Faith.

Another short morning prayer for the Sabbath day.

All possible thankes I render unto thee, most loving and mercifull Father, that it hath pleased thee to be my carefull watchman this night, preserving

serving me from many evils, & vouchsafeing sleepe unto mine eyes, to the unspeakable comfort of my soule.

Let it likewise please thée, I humbly beseech thee, to give mee grace according to thy heavenly will, and expresse commandement (as at all times, so this day especially) to imploy my selfe to the service of thee, in all godlinesse and pureness of life, leaving all bodily labours & exercise, as the sanctity, which thou in the beginning gavest unto the seventh day, when thou haddest finished all thy workes, doth iustly deserve, Amen.

A Prayer for the Evening.

When thou betak'st thee to thy rest,
Commit thee to the Almighties best;
For when thou lyest downe at night,
Thou art not sure to see day light.

ALthough wee cannot at all times duly examine our selves as concerning our life past, yet once in the day it is most requisite to consider how wee have spent the time past: namely, at night to weigh what wee have done the day

before

before: and in the morning to consider how we have passed the night. For although the night was ordayned for rest, yet many wicked cogitations creepe into our mindes, whereby wee offend God, and that even in our sleepe, but especially waking: when, wallowing upon our beds, we let our minds runne after vanities. And so, our hearts being fraught with wicked desires, and contagious thoughts, sleepe stealeth upon us, and possesseth our mortall bodies, without any calling for Gods assistance, or pardon. In which dangerous slumber, if God should dissolve the body from the soule, in what a case were wee, dying without repentance? It greatly behooveth us therefore, that our last cogitations (before we take our rest, or shut up the eye-liddes of our hearts in slumber) should be of our time past and ill spent, and for the same to crave pardon, and that instantly in Christ, cleansing our hearts from all iniquity, even by an open confession thereof unto GOD: unto whose protection we may then referre us, and sleepe. Wee must, as saith *Paul*, watch and be sober, singing praise into the Lord, as *David* did: giving him thankes for the helpe of his presence, that is to say, for his protection the day

paſt, praying the ſame in the dark night; when all things (by reaſon of darkneſſe) are hidden, and when the wicked goe abour their evill pretended purpoſes, to the diſturbance of the godly.

Therefore whatſoever we doe (whether we lie downe, or riſe up) let us be meditating the Law of the Lord: So ſhall our ſleep comfort us, and our labour profit us: and whether we ſleep or wake, the Lord ſhall be our defence and keeper.

℣ The Prayer.

O heavenly God and eternall Father, and giver of all good things & protector of all that lov' thée: I yéld thee moſt humble & hearty thankes for thy ineſtimable benefits not only for keeping & preſerving me this day, but all my life, ſo that neither my enemies have prevailed againſt me, as they ſought & deſired, nor any other miſfortune (which within this world is incident to mankind) hath overcome me: & haſt alſo like a loving Father and carefull purveyor, given & provided for me all things neceſſary, inſomuch that I have bene well refreſhed and repleniſhed with thy great benefit of feeding, and with thy

gracious

gracious benefit of cloathing mée: so that I have not fainted through want of food, or béene oppressed with overmuch cold, for lacke of raiment: as with mine eyes (to my great griefe) I may and dos behold a number dayly in diverse corners of the stréetes and wayes as I passe, who are most grievously tormented with hunger, cold, sores and sicknesse lamentable to see: Whom also thou hast bought most dearely, and yet sufferest them to bee oppressed: and I who have deserved no lesse (nay rather good Lord, a great deale more than some of them) have by thy fatherly goodnesse not onely escaped those afflictions: but received at thy mercifull hands infinite good gifts and unspeakable benefits. For which thine inestimable love, I cannot sufficiently praise thee. O Lord, forgive mine offences which this day I have committed and done against thine Almighty Majesty, whether they be secret and unknowne, or open, whether they were done in youth, or at any time since. Pardon them, Oh God, for Jesus Christs sake: and vouchsafe me thy grace to amend my life and to return unfainedly to the service of thee. And forasmuch as I

cannot continue without thy continuall protection, vouchſafe to extend the ſame unto mee thy wretched creature, this night, that I may quietly take my reſt, which thou haſt appoynted for a refreſhment of my wearied members, and haſt ordained the night and darkeneſſe as a time moſt convenient to take the ſame in: being a time wherein I ſhould to that end ceaſe from my labours and daily aſſayres. And to me thy poore creature (who of my ſelfe am neither of power to lye downe, nor being layed, able to riſe up) vouchſafe thine eſpeciall aſſiſtance, and helpe, that in thy name I may lie downe, and receive at thy merciſull hands ſweete and comfortable reſt: not according to the greedineſſe of my corrupt nature, but as ſhall bee onely expedient for the refreſhing of my weake body. And forasmuch, good Lord, as thou knoweſt, with what mortall foes mankinde is continually aſſaulted, both ſleeping and waking (who indeavour by all meanes to intrap us by ſome evill or other, which wee heare or ſee in this vale of vanity, to our delight, though contrary to thy will, whereunto wee often yeelde and that in the day time, much more

in

in the dark, and in the loathsome night wherein all thinges are covered and hidden, & when the heavines of drowsie sleepe keepeth down our understanding: in which time of darknesse, such as intend to worke wickednesse, are most ready with diligence, abhorring the light, to put in practise their mischievous devises) I most humbly beseech thee, O God Almighty, to prevent them in their evill imaginations, that in no wise they hurt me; and to grant, though sleepe to my body sufficient and not overmuch, yet to my poore soule watchfull and diligent waking: that I fall into no danger by yelding to any evill in the sleepe of my body. Vouchsafe also to gard and defend me, that nothing hurt me this night: that fire consume me not (nor any thing that belongeth unto me) nor any other danger whatsoever dismay me. Keep me also good Lord, from suddain and unprovided death. And preserve me, by the watch of thine holy Angels, that I may take my rest in quiet, untill the morning, and then give my selfe to the finishing of my duty, to the discharge of my vocation, and fulfilling of thy will unto my lives end. For which thy favour, I humbly beseech thee, and

for all things else necessary for me and all other, whom thou hast commanded us to pray for: And namely, for al such as are in any kind of affliction in body or in minde, for the testimony of thy truth, that thou wilt strengthen them & thy whole Church in pure religion: and for al such as are sick and diseased, that thou wilt either restore them to health, give them patience, or receive them unto thy selfe out of this mortall life. Preserve our King and governor, CHARLES by thy divine providence for ever us: and grant that he may continue to thy pleasure, long and prosperously over us. & settle this whole realm of England, and hold safe to us al true repentance for our sins. Bless & defend our parents, brethren, sisters, kinsfolkes, neighbors, and al others whom thou wouldest we should commend unto thee in prayer, whatsoever they be and where soever they remaine.

And for the more true and zealous calling unto thee for these things, give us all grace in faith to say that prayer, which thy sonne Jesus Christ taught us saying.

Our father which art in heaven &c.

O Lord, vouchsafe to imbrace me with the armes of thy mercy, vouch-

safe

take to receive mee into the bosom of thy love, shadow me with thy wings, that I may safely take my rest this night in peace, in the name of thy son Jesus Christ. In whose name I refer me wholy unto thy loving protection: beseeching thee, that when my last sleep shall come, I may take my everlasting rest with thee in thy celestiall kingdom, sweet God, Amen.

O Lord, into thy hands I commend my soule: beseeching thee to blesse, preserve, and defend me this night and evermore, Amen.

O Lord, increase our Faith.

Another short prayer, for the Evening.

O Almighty Lord God, I thanke thee, that this day past, thou hast of thy mercy vouchsafed, unto mee thy poore creature, not onely protection against all dangers and evils, but also all things necessary: I humbly beseech thee, of that same thy mercy, and for thy sonne Jesus Christ his sake, to extend the like protection, and favour towards mee this night

that

that I may enioy at thine hands ſafe and quiet reſt, to the comfort & refreſhment both of my body and ſoule, for Jeſus Chriſts ſake, Amen.

A godly motion to the three prayers following.

AS there can bee nothing to the ſicke man more ſweete and acceptable, than that which he in his owne conceit thinketh ſweete: ſo to the man that groaneth under the burthen of a ſinfull conſcience, or an hard eſtate in this world, there can be nothing more ſweete or delightſome than that which may eaſe the inward mind: which is for the moſt part troubled with ſorrow for the ſame. It is therefore expedient in naturall reaſon, that, for the body, the things be provided, which may agree not only with the taſt, but with the health of the body of the ſick man.

But far more expedient it is, that ſome meanes be carefully ſought for the diſeaſe of the troubled minde, whether it bee in reſpect of ſinne remaining in all, or in reſpect of a miſerable eſtate in this life equally common to all. For as the mind overcarryed with doubt either of the being forgiven in reſpect

respect of sinne, or of being relieved in respect of a low estate, without some sweete comfort, carrieth the soule to desolation, and layeth (as it were) before the eyes of the naturall man nothing but humane devises, and pollicies of reason to intangle the poore soule in the net of utter despaire, or dangerous presumption, which both are evil: So, a stayed confidence in the merits of Christ, in the true reformation of life, banisheth all feare of death and hel, in respect of sin: and resting truely upon the providence of God, to receive in his good time things requisite for our bodies, expelleth all feare of perishing, in respect of a low and miserable estate in this life. Without sin no man liveth: and therefore a necessary medicine is prayer, for the preservation of al. Without worldly troubles few can live, or at least in great danger of many casualties: and the most secure cannot say, I will be safe one houre. Nay he must confesse his estate miserable: the beginning miserable in wayling, crying and howling, the middle miserable in travaile, labour, checks, enemies and many evils: the end miserable in diseases, in sickneſſe, in weakneſſe, disdained of all, and cast off at last as dust of the earth, and dung of the field: the fatteſt,

the

the faireſt, the fineſt, the wiſeſt, the wantonneſt, the worldlyeſt being meate for the wormes. Let no man then glory of a rich, or be diſmayed at a poore eſtate; but acknowledge that the rich as well as the poore, the King as wel as the begger, the higheſt as well as the loweſt, all and every one hath need of this medicine of prayer, to be either delivered from a miſerable eſtate preſent, or ſome caſuall calamities, ſo common to all, if not at one time, yet at another. The ſun riſeth ſhining: it may ſet ſhowring. There is no eſtate permanent, but hath in it variety in proceeding, and alteration in the end. But theſe counſels are tedious to them that truſt to their treaſure: theſe perſwaſions are but peevish to men wallowing in pleaſure. The poore man perhaps heareth them, the zealous will aſſuredly learne them, and the godly wil carefully performe them, not onely in reſpect of miſery, and for the bettering of a low ſtate of this life; but in reſpect of ſin, the originall ground of all our miſeries. The beame whereof being taken away, wee ſhall ſee clearely, that to a wiſe man, riches is not more ſweete, nor poverty more ſowre; worldly preferment not more to be deſired, nor a low eſtate more to be contemned: proſperity not more to

be

be wished, or adversity more to be disdained, than may give such a taste to the sick soule, as in a clear conscience it may say, and in actions perform, that having nothing, it possesseth all things; and being poore, yet it is rich, &c. And to this end hath the bountiful giver of all good gifts allotted unto every man his portiō, great or smal, his estate high or low, his calling glorious or base: that according unto the use or abuse of his good creatures, & according to the minds and demeanours of men, he may give in the end eternally, sweet or sowre; glory or shame; life or death. And therfore, that al estates may be to the glory of him, and our comfort (be they here in this life high or low) let us with contented minds, first seek to remove the cause of all evils, the heavy burthen of sin, and that in the merits of Christ: For whose sake he will then give us that which in this life shall be for his name glorious, and for our soules profitable: namely for sinne true repentance, for riches due thankefulnesse: and in the most miserable estate perfect patiénce. Which god grant.

A very godly and necessary prayer, divided into three parts: whereof the first containeth a devout and zealous petition for the forgiveness of sins, and ease in adversity.

O My heavenly Father, which art most glorious, mighty, and holy, I humbly submit my self unto thee, prostrate upon the knees of my heart, as not worthy to lift up mine eyes unto thy throne of mercy, much less worthy of mercy. Yet, such (Oh celestiall Father) is the corruption of my nature, the frowardnes of my heart and the readinesse therof to offend thee, that I am forced in a guilty conscience to cry out, and say: O Lord, rebuke me not in thine anger, nor chastise me according to the measure of the wickednesse, which is in me.

Oh deare Father, necessary it is that thou correct me for my faults: but yet in mercy, for that is my instruction: not in iustice, for that were my condemnation.

Thou O Lord hast made me, and framed me in my mothers wombe: yet was I conceived and born in sin, and so most wretched.

The

The whole race and ofspring of Adam (of whom I am borne according to the flesh) is corrupt. There is none that doeth good, no not one.

There is none that walketh here on earth, but carrieth about him a heavy burthen of sinfull flesh, which so presseth him downe, that hee groveleth in the puddle of many noysome desires.

Seeing then (good Father) that flesh and blood cannot carry in it selfe perfect sanctitie, so long as it abideth here below, but is divers wayes polluted with uncleanesse: how can I poore sinfull wretch but cry out and confesse that I have sinned?

The most iust have been and are, at the feeling of their weakenesse, iustly constrained to say, that the things which they should doe, they doe not, and contrarywise, that which they should not doe, they doe. Seeing then (Oh deare Father) that weakenesse reigneth in all flesh, consider in mercy that I am but flesh, and therefore weak and prone to fall, and to abuse thy graces and blessings many ways bestowed upon me.

Oh deare Father, great is thy mercie: looke not therefore strictly what is done amisse in me: but pardon me, and

say

say unto me, as thou saidst unto Paul, My grace is sufficient for thee. This O Lord is my hope: let me not bee sent empty away.

O that it might please thee to turne thine eyes of mercy, not of anger, towards mee; and to extend thy grace to my true and unfained reformation. I hope it (O dear Father) though I have not deserved it.

The example of thy free pardon banisheth despaire: Paul, Peter, David, Mary-Magdalen, and other offenders have freely received comfort, where they deserved punishment. And therefore (O Lord) forget not now the humble sute of a sinner, approaching unto thy throne in the name of him for whose sake they were pardoned: namely, in the merits of Jesus Christ thy deare Sonne: In whom as thou art well pleased, be pleased likewise to pardon me.

I stand not (Oh deare Father) to excuse or iustifie my selfe, pleading not guilty: so should I rightly bee condemned.

No: I doe not onely with silence, but even with lippes from the heart cry out against my selfe, guilty, Lord, guilty.

What

What is there then to be of iustice expected (most loving Father) but the dreadful sentence of condemnation; but thy mercy is great, and thereunto I doe appeale.

Oh death, then, where is thy sting? hel, where is thy victory? The sting of death is sinne. But blessed be thy Son Christ Iesus, who hath overcome both it and hell, and adopted us into thy fauour againe, to inherite eternall life by the shedding of his blood.

Oh deare Father, comfortable and sweete is the due consideration of our safety in Christ: pea, most precious is the peace which the true contemplation of his saving health worketh in the faithfull man. For, by him we are forgiven, by him (deare Father) wee come unto thee, and by him we obtaine (of thy free mercy) what is most necessary in this life: by him we live here, and in him we shall live for evermore. Be it so deare Father.

Oh great is the comfort which by him is ministred unto us: hee being onely righteous, we onely wicked.

Oh good Father, forgive therefore, for his sake, what I have done amisse: lay not my sinnes secret or manifest to my charge: but as thou hast promised, thou

ſhew mercy for thy Sons ſake. And leave mee not (deare Father) unto my owne will and corrupt deſires: but bridle mine affections, and reſtraine them with the raines of thy grace: conduct me in thy wayes, and keepe me under the ſhadow of thy wings, that I may doe thoſe things which may be pleaſing to thee, and ſhun the things which may offend thee.

Oh heavenly Father, thy creature I am, thou madeſt me, and haſt mightily preſerved me unto this day: and (notwithſtanding, moſt gracious God, my rebellion and impious behaviour towards thee) haſt raiſed mee from ſucking of my mothers breaſts, unto my preſent eſtate beſt knowne to thy ſelfe. Yea deare Father, what I have been, thou knoweſt: how and in what caſe I ſtand, proſperous, or adverſe, thou ſeeſt, and the reſt of my pilgrim-like dayes, what and how many they ſhall be, thou conſidereſt, from me concealed.

I wretch, cannot call againe the dayes of my race paſt, wherein I have miſſpent much acceptable time; yeelding my will to the wayes of wilfull and untamed youth. And now, deare Father, intending to redeeme the time

time loſt, and to frame my affections to reformation, I find in my ſelf not only unableneſs, but clean contrary deſires, which not onely neglect thy graces, but alſo procure daily and accuſtomably alurements to ſin.

Therefore (O deare Father) great is the benefit of correction to everyman, and moſt dangerous a ſecure and pleaſing eſtate in this life. And this, moſt merciful God, I acknowledge, becauſe thou vouchſafeſt me a calling, accompanied with affliction (namely, with many croſſes & calamities, perils and dangers) to ſuddain death, to ſickneſſe, caſualties, enemies, hunger, thirſt, ſlanders, poverty, and want of neceſſary things, which in this life often move us to ſeek thee.

Theſe things (O Lord) I feele in my paſſage through this perverſe iourney, in this wilderneſſe of cares, wherein I walke and yet (ſenſeleſſe as I am) not conſidering the benefit of worldly troubles, I ſeeme diſpleaſed, and miſcontent with that eſtate, which thou, deare Father of mercy, affordeſt me. It is indeed painful and hard, poore & ignominious: and therefore doe fleſhly affections grudg thereat, humane reaſon doth repine thereat, and worldly

men

men diſdaine me. Grant therefore that even in heart willingly I may ſubmit my ſelfe, and all mine indeavours unto thy gracious direction, to thy merciful providence, and provident care which thou haſt of all thy ſervants. So ſhall my vocation, guided by thee, yeild ſufficient fruit and increaſe, to the comfortable relieſe of me and mine.

In vaine were it, to frame my wits to diſpoſe my hands, and to addreſſe my heart to worke my better eſtate, according to the courſe of worldly policy, and wiſedome, which is fooliſhneſſe before thee: for ſo ſhould I ſhew my ſelfe doubtfull of thy mercies, careleſſe of thy comfort, and obſtinate againſt thy good pleaſure. Bleſſe thou my wits, frame my hands, and all the members of my body to doe that which may tend to the diſcharge of my duety to thee: and then I know all good things ſhall be miniſtred unto me. Be it ſo good father, for thy Sonnes ſake, Jeſus Chriſt, Amen.

O

O Lord, increase our Faith.

The second part.

A godly petition, tending to worldly reliefe, and that our vocations may prosper.

O My mercifull God, and deare Father, forasmuch as thou hast commanded us first to seek the kingdom of heaven and the righteousnesse therof, & all worldly things necessary shall be ministred unto us: vouchsafe to expell out of my heart all desires of worldly prosperity repugnant against thy will: and so direct both my mind and my inward affections, as also my body and externall actions, that I may inwardly rightly conceive, and outwardly duly execute those things which I am in duety to thee, and love to my Christian brethren, bound to performe. And vouchsafe (good Lord) such prosperous and gracious successe unto my labours, that my estate may be such (if it please thee) as I may be able thereby to wade and passe through this hard and miserable world, rather ayding, assistant, and comfortable to the poore

poore and helpleſſe, than chargeable and burdenſome vnto the rich: and that I may bee able and willing to fulfill the rule prescribed by thy Son Chriſt Jeſus, to pay all men, and to owe nothing vnto any, but good will. So deare Father, ſhalt thou vnburden mee of a heavy charge.

And although (Oh Lord) I presently ſée no kinde of helpe, no ſhew of releiſe, nor meane to perſorme that I ſhould, yet deare Father, for our comfort, Thou haſt commanded vs To aske and we ſhall receive, to ſeeke and we ſhall finde, to knocke and thou wilt open. And againe: thy Sonne, further to aſſure vs of thy fatherly care of vs, in this wiſe encourageth vs to come vnto thee in all our neceſſities, saying: Whatſoever yee aske the Father in my name, ſhall be given you, yea, in a time convenient: yea, when it ſhall be moſt to our true comfort and releiſe. Whereby I learn, that to aſk in mine owne name (as a perſon worthy to receive what I want) I may not: to ſeeke, as of my ſelfe able to find, I cannot: and if I knock, as a gueſt worthy of my ſelfe to be entertained, I ſhall be ſhut out. So that happy am I, that have ſuch aſſurance of my requeſts to be granted

(of

of things necessary to be found, and to be entertained into thy favour in the name of him for whose sake never any asking in Faith departed empty; none seeking comfort, and found it not; nor knocking for thy grace, and entred not into the assured harbor of thy defence.

I cannot therefore rest doubtfull of thy mercies, O Lord, and in Christ Jesus name to obtaine pardon for my sinnes, craving it in his name: and for my worldly comfort and relefe, though I see no meanes in fleshly reason to ease me of the insupportable burden of an hard and miserable estate (which yet is better than I deserve,) I consider (O Lord) that infinite are the meanes which thou usest to relieve those that in thy Sons name aske it of thee, yea, beyond humane expectation thou worke for thy servants.

Thou increasest the oyle and meale of Elias Widdow, most miraculously, thou feddest him past hope in the wildernesse, thou broughtest water out of the hard rocke for thy people to drinke, and rainedst down Manna for them to eate: thou fedst a huge company of people with a few loaves and fishes of bread. And should I not assure my selfe (deare Father) that although I

have deserved to perish in want, thou wilt relieve mee with sufficiency; Though I deserve poverty, thou canst lend plenty. For thine is the whole world, and all that therein is; thou disposest thy creatures to man as thou wilt; thy good and fatherly care of thy children is always great, and thy power infinite: for thy Sons sake, good Father, I crave onely that I may be able to discharge the duty of my calling to thy glory, my soules health, mine owne and the relieke of my family, and the benefit of those that be of the houshold of faith: give me therefore neither poverty nor riches; but necessary and a competent living, and wisedome to execute my calling in all obedience unto thy sacred will.

O Lord, I do most humbly depend upon thy providence in all things; grant therefore that neither poverty nor riches, prosperity nor adversity remove me from thee, either to presumption or to dispair, considering that thou tenderest relieke to every living creature, and the most presumptuous doe often want, The Lyons roare and yet want their food, and the most simple are satisfied, seeking relieke of thee: Make me therefore humble, and in all re-

tence to seeke at thy hands, what of my selfe I cannot obtaine.

Although in thy wisedome even of mercy, thou sometime tryest with adversity and want (for patience sake) even the most godly ones whom thou dearely lovest, yet so that thou leavest them not destitute in their greatest neede: Such is thine unsearchable wisedome, that thou worbest for the best, when naturall reason accounteth it the worst: let mee therefore in all things and at all times rest upon thee, with an undoubted hope of gracious successe.

Deare Father, in all humility I referre me wholly to thy divine care and providence, beseeching thee in the name of him thy Son Christ Jesus, and for his sake, that it may please thee to be mindfull of me a poore wretched creature, who rightly deserve nothing but punishment for my manifold iniquities: yet in his name I humbly presume to aske those things which thou knowest necessary and expedient for me: and consider daily all things whereof I have neede. Then, deare Father, hast thus promised: vouchsafe even so to performe it: speak the word, and things shall be done as thou wilt,

yea, thy will is thy word, and what thou wilt, commeth to passe, to the rich comfort of thine, beyond that they aske or iudge for.

So that (O Lord) thou seest and best knowest in what estate I presently stand, & that I am divers wayes indangered: yet it is in thy power (good Lord) to prevent whatsoever evil is imminent, and so to aid me, so to assist me, and so to worke for me, that notwithstanding in worldly imagination, I be like to fall into utter mistake and condemnation of the world, into meere misery, which my enemies greedily gape for, I may by thy most gracious meanes be so delivered, preserved, and relieved, that what I cannot in respect of my low estate, now presently performe as I ought and would, and as is expected of me, I may in thy good time, to the discharge of my duty to thee and them, to my comfort bring to passe, without worldly compulsion now threatned; bring these things to passe, deare Father, according to thy good pleasure; and in the mean time vouchsafe to mitigate the rigour of their hearts that seeke violence against me. Make me patient O Lord, and unfeignedly thankfull; increase my faith, and favour

favour my cause: consider my distresse and give me comfort; afford me thy wisedome, to governe my devices according to thy will. And forasmuch as it hath pleased thee to lay the yoke of wedlock upon me, which naturally is accompanied with many cares, vouchsafe (O Lord) to make it comfortable unto me; and grant that my wife may shew her selfe a sweete and joyfull companion unto mee. Furnish her (O Lord) with perfect wisedome in thee; endue her with the knowledge of thy truth, vouchsafe her godly and decent qualities, give her patience and thankfulnesse in al things, and give us grace each to love another, and to bee in love and charity with all men. And grant us a godly care of the vertuous and godly education of our children and familie, & endue them (good Lord) with such inward towardnesse to follow thy will, that they may grow up daily, and increase continually in thy faith, feare, and love, & the true knowledge of thy Word and will; and ablenesse to us and them to follow the truth thereof unto the end.

O Lord, increaſe our faith.

The third Part.

For the eſtate of the whole Church, fit in theſe dayes to be often ſaid.

Oh deare Father, vouchſafe to bleſſe and preſerve all thoſe for whom thou wouldeſt we ſhould pray; namely, our King and Governour: defend him with thy hand, from the bloody deſires of his and thine enemies; give him a ſtayed confidence in thy defence, and joyfull dayes to raigne over us: grant unto him a zealous care of the furtherance of thy word, in true Diſcipline.

Endue his Counſell (Oh Lord) with thy grace: Direct them in their devices by thy holy Spirit, that as thy word preſcribeth, they may maintaine by godly policy, the ſafety of him our ſoveraign thy ſervant Charles, that he may truly ſeeke the preſervation of true Religion, the advancement of thy glory, the quiet of the Church & common-wealth of Iſrael: frame their hearts (Oh Lord) to execute juſtice with-

without respect of persons, to give to every man by the word of their authority, that which is truely due: give them will and ableneſſe to find out and cut off the ſecret and open enemies of the Church and Chriſtian Religion.

Oh Lord, riſe up in the behalfe of thy ſervants, that are any where afflicted or endangered for the teſtimony of their truly affected conſciences. Defend them, O mercifull God, from the hands of the wicked men, adverſaries of the croſſe of Chriſt: confound thoſe that ſeeke to ſupplant the free uſe of thy Goſpell; let none prevaile againſt this land; throw them downe, and let them riſe up no more: So ſhall thy name onely be glorified.

Inſtruct all thoſe that have the charge of thy ſheepe, aide them with thy grace, and give them both knowledge and will, and boldneſſe to teach the truth by word, exhortation and doctrine, as alſo in life, converſation, and all external godly behaviour.

Bleſſe and keep all thy children (O Lord) whereſoever they remaine, and of what eſtate, condition, calling, or miniſtery ſoever they be of: and grant amongſt thy children ſuch a mutuall conſent in true Religion, that in theſe

hard and dangerous dayes one may ſhew himſelfe helpfull to another, as thou haſt commanded. Graunt reformation to ſinners. Be pacified (O Lord) and pleaſed with us in Chriſt thy ſon, and lay not the puniſhments & plagues upon this land, which for the iniquities thereof it hath deſerved, and for which thou haſt threatned in the heavens of thy indignation hanging over our heads; reforme us therefore Oh Lord, and we ſhall be reformed: call us home unto thee in hearty repentance, as thou didſt thoſe of Ninive, and make us all partakers of thy bleſſings which are tending to godlineſſe of life, and baniſh from our hearts the ungodly cares of this world, that when thy ſon Chriſt Jeſus ſhall come againe, we may with joy mæte him in the clouds, and from thenceforth accompany him in his heavenly kingdome, in joy for ever more, Amen.

O Lord, increaſe our Faith.

Our Father which art in Heaven, hallowed be thy Name, thy kingdome come, thy will be done on Earth, as it is in Heaven. Give us this day our dayly bread, and forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us, and

leade us not into temptation, but deliver us from evill.

O Lord, let thy mighty and mercifull hand be still our defence and comfort, thy mercies and thy loving kindnes in the merits of thy Son Christ Jesus, be our salvation: thy sacred Word our direction and guid for ever: thy grace and thy holy spirit our continuall consolation: & thy loving promises in Christ thy Son our comfort here in this world, and in the end, his merits our reward in heaven: Be it even so good Lord, Amen.

Turne not thy face (Oh Lord) from us in this miserable time, but rather give eare unto our prayers, and answer us when we call upon thee.

O Lord, increase our Faith, and continue it evermore fervent in us, towards thee.

A motive to a Prayer for the pardon of our sinnes which cause the Lord to afflict even his children: a necessary prayer for one any wise afflicted.

THe Wise-man saith, Sinne bringeth man to misery.

Therefore, there needeth no long diſcourſe to move us, to ſeeke to remove from us this dangerous gueſt, who being lodged in us: utterly alienateth us from God. For wee cannot retaine God, and be at one with ſinne. And therefore doth the Lord, as a Father moſt mercifull, worke for our reformation by a means moſt fit for our amendment. For when he beholdeth us in our ſecurity, he ſeeth us altogether wanton, and prone to evil, to rebellion and a wicked life, and ſecurity commeth of fulnes of all worldly delights, as riches, friends, pleaſures, and to have want of no bodily or corporall helpe. Therefore doth the Lord ſuffer the reprobates to wallow in their owne deſires, not reſtraining them from performing their owne luſts; he permitteth them to fill up their lives in pleaſures, untill the day of ſlaughter. But he worketh contrary with his deare children, whom he loveth and tenderly carryeth, as it were, under the ſhadow of his protection. He ſuffereth them to be plunged, not in delights, but in miſery: he ſuffereth them to bee wrapped in many evils, to the end that they dote not upon a ſecure eſtate here, but rather through adverſity and affliction, hee maketh them wearie of this world, that

they

they may desire heaven: hee maketh them to know themselves to bee but wretched men, as of themselves, and to have all their helpe from him: and he affordeth them leave to come unto him in their desires, and is fatherly pleased not onely to heare them, but to helpe them, calling them most lovingly, saying, *Come unto me, &c.* Now, if wee were as ready to say in our hearts, and perform it in our deeds, We come Lord; and to cast away all lets and hinderances of worldly things, we should assuredly find favour and helpe in the day of trouble.

To this end therefore is this prayer following compiled, that the afflicted may first consider how dangerous a thing is sinne, and that it worketh misery in us, and that we must first seeke to be unburthened of it, before we flye to God to be eased of affliction: which prayer being faithfully used, shall easily worke comfort in calamity, and either attaine at Gods hands release of the crosses which are grievous unto us, or patience to beare them, with inward consolation. It is no strange thing to the godly to be afflicted, as *Iames* saith: neither are they unaccustomed to pray in affliction. Therefore for those that

cannot

cannot well utter their griefe to satisfie their godly inward desires, I have beene willing amongst the rest to insert this, which no doubt will yeeld them no lesse consolation than to my selfe, to whom it hath been more precious than the most pure gold.

The prayer for pardon of sinne, and comfort in affliction.

O My Lord, heare my prayers, and let my cry come unto thee; O Lord, forsake me not in this time of my need: In my tribulation have regard unto me a wretched creature, a worme and no man, an outcast of the people, a captive, and such an one as hath none other refuge, no other aide, no other helpe, no other shielde to defende my dangerous estate but thou my God, in the merits of thy Christ, my Jesus and Saviour, for whose sake (Oh deare Father) looke in favour upon me: for in his name I come to thee, and rely onely upon thy meere mercy in him to be comforted. For thou (O God) art most mighty, and therefore able to doe all things; thou art mercifull, and therefore most mindfull of the afflicted, thou art neere at

hand

hand, and therefore alwayes ready to helpe the poore, to defend the distressed, to strengthen the weake, to lift them up that fall, and to succour those that are at the point of death. Listen therefore deare Father, listen unto mee, and heare mee, and refuse not my humble complaint, although I be a sinner, and have deserved no favour at thy hands: have mercy upon mee, Oh God, have mercy upon mee. And although trouble, and danger appeare on all sides, although there bee no help likely to come unto me to ease mee, yet be thou pleased, deare Father, to shew thy loving countenance towards mee: for it is that that maketh glad the sorrowfull heart, that reioyceth the afflicted soule, and that releeveth with inward comfort the mindes of those that are outwardly laden with great and manifold miseries. Oh deare GOD, heare my request, consider my cause, which before I speake thou knowest, before I aske thou considerest, and seest the perils wherein I stand before I cry, and the meanes whereby I may bee delivered thou knowest. Oh Lord, extend thy aide, and make mee free: heare my voyce with which I cry,

unto

unto thée : Haue mercy vpon mee, and comfort mée a poore wretch, a diſtreſſed and wofull ſoule: unto thée O Lord, unto thée I make my moane; to thee, to thee I referre my cauſe, yea in the name of him in whoſe name thou haſt promiſed to heare when wée call, to grant when wee aſke it of thée. But alas, I am very weak and feeble: I am wicked, and my dulnes will not ſuffer me with conſtancy to perſevere in ſuch an ardent zeale of the heart, as thy Word preſcribeth, and thy goodneſſe requireth. Such and ſo many are the frailties of my nature, that many kan gaſis and wicked imaginations poſſeſſe my better part, when both tongue heart and ſoule, ſhould bend all their powers to the ſerving of thee only, and I earneſtly endeavour to perſevere in the obedience which thou requireſt, and whereunto my duty bindeth mée. But alas I cannot continue. I fall many times when I thinke to ſtand faſt, and I faint in my greateſt devotion : I doe that I ſhould not doe, and doe not what I ought and would doe, ſuch is the weakneſſe that is in mee.

Oh Lord ſtrengthen me, who humb-

bly appeale unto thy mercy, that seest my frailty, and my proneneſſe to idle imaginations, even in the time of praier, when my mind should be only fixed on thee. Yet accept my willingneſſe (good Father) and call to minde the love thou beareſt to Christ thy Sonne, for whose deserts thou hast promised to account even our imperfections perfect, and our prayers (though accompanied with manifeſt weakneſſe) so sweete through his mediation, that thou wilt send us thy mercies to comfort us. Let it therefore pleaſe thee (good Lord) in him to heare mee, and according to the multitude of thy mercies, in him to looke upon mee, to heare mee and to relieve me, and to bring my soule out of distreſſe.

Go not (I beseech thee) far from me, for I am poore and helpeleſſe: leave me not destitute of thy helpe, though I be weake and slow to come unto thee. Oh deare Father, I cry often unto thee, and yet thou seemeſt to cast thy face from me, leaving mee (as it were) unto my self: but I pray thee come unto me, come unto me, and let thy holy spirit make his abode within the chamber of my heart; let the very bowels of my heart triumph and reioyce in mee, so

that

ſhall the corruption of my nature be more and more ſubdued, and my idle and untamed affections be baniſhed from my heart: and I ſhall then more duely ſerve thee, and thou ſhalt at all times hereafter, as thou haſt heretofore in my greateſt troubles, comfort me, and in my heavieſt temptations eaſe me, and worke my deliverance out of all afflictions.

Oh that my words might be pleaſant in thine eares (deare Father) Oh that thy love might renew it ſelfe againe towards me. Oh deare Father, that it might pleaſe thee to cauſe the thoughts of my heart, and the continuall meditations thereof, to be truly ſetled in zeale of thee, and that all that I ſpeake, thinke, or doe, might be ſuch as thou allowest: So ſhould my heart onely ſeeke thee, which now deſireth vaine things; my ſoule ſhould cleave unto thee, which now moſt unconſtantly wavereth and gaddeth from thee. Oh deare God and loving Father great is thy mercy, turn therefore thy loving countenance to a wretch that thou haſt made, and caſt me not off in diſpleaſure. Thou haſt heretofore holpen thoſe that have come unto thee, thou haſt releeved them,

thou

thou haſt moſt graciouſly delivered them from many troubles: yea, thou haſt heretofore béene moſt helpfull unto me, thou haſt not ſæne me for ever want thy aide, but haſt reached forth unto me the things which in wiſdome thou ſaweſt needfull for mée; and that deare Father, though I did not at any time, neither can I for ever deſerve the leaſt of thy bleſſings, but onely I humbly pray unto thee, I crave thee to help me in thy good time, elſe ſhall I periſh. For man often promiſeth, and will not or cannot performe, but thou promiſeſt, and ſhewest thy ſelfe both able and ready to performe the things which are moſt to our comfort. Helpe, helpe therefore good Lord, for vaine is the helpe of man.

O Lord God of hoſtes, if thou wilt, thou canſt helpe me, if thou wilt, thou canſt turne all things for mæ to the beſt, though I have deſerved the worſt: if thou wilt, thou mayeſt worke me a comfortable paſſage, throughout this vale of miſery, though not to the outward comfort of fleſh and blood, yet to the inward joy of the heart and ſoule: thou canſt in greateſt affliction ſhew favour, and in greateſt temptations, give us a way to wade thorow,

without offending thee, and to turne all to the increaſe of true faith and perfect patience.

Be therefore contented and pleaſed (O Lord) to do for me what thou ſeeſt moſt meete and expedient: for Lord, my wiſdome is fooliſhneſſe, mine owne devices are méerely againſt my ſelfe, but what thou worke ſt ſhall come to godly and comfortable iſſue and effect.

Ariſe up therefore (deare Father) ariſe up in time, and ſhew thy ſelf a defence and helpe of mee thy poore ſervant, that mine enemies and ſuch as have not thée before their eyes, may not prevaile againſt me, but either be converted or confounded, and that ſuch as have juſt cauſe to trouble me, be not rigorous towards mée, but may have patience with me.

Let ſalvation and health come unto me from thee: let mercy, peace, and truth, be alwayes knit together in me; and let the love of thee baniſh all other love which is not of thée.

So ſhall my doings pleaſe thee, and thy graces comfort me, my prayers aſcend unto thee, and thy bleſſing flow downe plentifully upon me.

O Lord, even the very roote of my heart rejoyceth to thinke of thy loving kind-

blindnes; my soule danceth with me, to thinke that it hath found so comfortable a way to the fountaine of her saving health: yea, all the members of my body are glad at the consideration of the benefit of thy assured favour in Christ thy Sonne towards mee. In whose name I cast the whole burden of my troubles, both outwardly of my poore estate, and inwardly of my afflicted soule upon thee: beseeching thee to assist mee, and to ease me, to hold me up, and to send me such comfort of my estate, be it high or low, as may best please thee, whether it be (good Father) to lay it more and more heavy in respect of the outward crosse; or to make it more light and tolerable to my weake flesh, in respect of some outward comfort.

Let me not be doubtfull, but assured of thy favour in all things, in wealth & want; humbly beseeching thee to consider my estate, best knowne unto thy selfe. What I am thou knowest, how and in what case I stand, thou considerest. Deale therefore in mercy with me in all things according to thy promises in Christ Jesus thy Sonne, in whom thou saiest thou art wel pleased.

Be pacified with all thy servants,

O Lord, and looke favourably upon us, and as thou art full of goodnes, yea as thou art all goodneſſe it ſelfe, let us not glory in any thing, but onely in this, that we know thee, and that thou of thy goodneſſe regardeſt us. And give us grace O Lord, with unfained lips to ſing forth thy praiſe, and that our hearts may continually ſtudy thy righteouſnes, and in the truth of thy word to exerciſe our ſelves day and night for ever and ever, Amen.

Let thy mercy and loving affection (deare Father) be our continuall comfort. Let thy holy hand be our aide, and thy grace our protection; thy holy word our direction; & thy bleſſings ſpirituall and worldly, our reliefe and ſafety for evermore in thy truth, Amen.

O Lord, increaſe our faith.

A confeſſion of ſinnes.

Confeſſe thy ſinnes to God on hie,
Who pardons ſinners when they cry:
Bewray thy faults to him in time,
Who ſhall in Chriſt forgive thy crime.

The Motive.

FOraſmuch as all men by nature are ſinners, and none (Chriſt excepted) ever lived without manifold offences; let us with *David* confeſſe, that we have ſinned, that we have dealt wickedly in tranſgreſſing the Law of the Lord. For who ſo hideth his ſinnes, ſhall not proſper: but he that confeſſeth them, and forſaketh them, ſhall finde mercy. As for example, when *Adam* had broken the commandement of the Lord, he excuſed his fault, and was curſed: but *David* confeſſing his wickedneſſe, found favour.

The laſt Son after long going aſtray, at the laſt returned confeſſing his fault, and obtained pardon.

John Baptiſt, when hee firſt preached the Goſpell, baptized none but ſuch as confeſſed their ſinnes; wherefore let us faithfully & continually upon our knees acknowledge our ſins, and prepare our ſelves to unfained repentance; and undoubtedly we ſhall obtain mercy at the hands of the Lord, who (if we acknowledge our ſinnes) is faithfull to forgive them according to his promiſe. Wherefore let us acknowledge our ſinnes unto

the Lord, and not hide our iniquitie
from him. Let us confeſſe againſt ou
ſelves, and he wil forgive all our ſinne
For who ſo ſaith he is not a ſinner, he
is a lyer and there is no truth in him.

The Prayer for forgiveneſſe of ſins.

O Mighty omnipotent Father, and ever
laſting God, from whoſe wiſ
dome and knowledge no ſecrets m
ay may bee hidden, but doeſt conſide
and plainly behold the wordes, th
words, and thoughts of all creatures:
I a poore wretched ſinner, doe humbly
beſeech thee of thine infinite merc
to have compaſſion upon my ſinnes
which are ſo great and grievous, ſo
many, and they ſo vile and loathſom
to thine heavenly eyes, that thou can
not abide to turne thy pure eyes or lo
bing countenance towards mee. Oh
Lord, I doe confeſſe, that my concep
tion, my birth, yea, and all my life hath
bin in ſinne; our fathers and mothers
were ſinfull even from the ſtocke of
our great Grandfather Adam, whoſe
blindneſſe ſhould have bin our light,
and whoſe ſight was turned to our
blindneſſe and darkneſs, by the deceit
full and moſt vile allurings of that ene
mie

mie of ours, the wily and moſt ſubtill ſerpent Satan, by whoſe inticements our forefather (being cleathed with innocency and ſimplicity in moſt pure and unſpeakable happines) was moued by the deſire of the knowledge of, that that thou wouldeſt hee ſhould haue bene ignorant of, and which thou hadſt utterly forbidden him. By breaking of which thy commandement, he with Eve (whom thou haddeſt ordained of his owne fleſh to be his companion and comfort) were by thine Angell, according to thy determinate will, driuen out of Paradiſe, a place of ioy, to a pit of ſorrow, from god to euill, from eaſe, to labour and trauell, from quietneſſe to trouble, from wealth to want, from light to darkneſſe, from mirth to mourning, from ſuccour to be ſuccourleſſe. Inſomuch (Oh Lord) as hee our Father purchaſed for us his children, none other poſſeſſion or inheritance, but the vnhappy entrance into ſinne and corruption. And we his children being by ſucceſſion ingrafted in this deteſtable ſtocke of ſinne, hauing hitherunto (notwithſtanding thy moſt louing, and by ſo ſundry meanes, calling vs by thy holy Goſpell of comfort) con-

tinued

tinued therein, to our utter perdition, deserved death and destruction. I confesse and acknowledge my selfe a runnagate, an out-cast, a treswant, and of my selfe altogether unable to cast away and lay aside these workes of darknesse, and obtaine againe the lanthern of light. And I am sorry (O Lord) from the very bottom of my heart, that I have offended thee so wilfully, and disobediently strayed from the wayes of thy Lawes. Yea Lord, I do unfainedly condemn all my former life to be most vile, determining in heart by thy grace to forsake sinne, and cleave unto godlinesse and pureness of living, to decline from evil, and to doe good. And therefore most humbly (even upon the knees of my heart) I beseech thine almighty Majesty, to listen with most willing and attentive eares unto my groanings, secret sighes, and unfained repentance, and with the eyes of thy mercy to behold my lamenting spirit, and that thou wilt vouchsafe to accept the same, as it may bee unto thee an acceptable sacrifice for all my former evils, that I being free from sin, not by any desert or merit of mine owne, but onely by the death and passion of thy Son Jesus Christ, may take perfect

holy

hold of the remission thereof, and fully perswade my selfe, that through the death of him thy Son, I am againe restored to the former happinesse & blessed state, which Adam that first Parent of ours, was in the beginning in: And that the head of that subtill Serpent Satan (who so wittily deceived him) by the seed of the Woman, is altogether bruised, trodden downe, and vanquished, & his power quite taken from him, so that he is not able any more to lift himselfe up against the children of faith, as he seeketh & desireth, yea, and often prevaileth against the weak and feeble ones. Vouchsafe, vouchsafe, (sweet Lord and most loving Jesus) to consider our weaknesse and frailtie, and mortifie in us all delights of this miserable world, and the corrupt flesh, and stand betweene us and Satan: So shall we be able to resist: For we cannot stand, but do continually yeeld unto the deceivable shewes of this world, the false motions of the flesh, and temptations of Satan, without thy continuall aide and assistance, wherewith I beseech thee, both at this time, and ever arme us. Wash us with thy blood, and purge us with thy grace, that we may now begin, and for ever continue,

in liuing according to thy holy and heauenly commandments, to the praiſe of thy name, and our eternall ſaluation, Amen.

O Lord, increaſe our faith.

A ſhort Prayer for forgiueneſſe of ſinnes.

O My Father of mercy, and GOD of all goodneſſe, I confeſſe vnto thee the corruption which from Adam to vs remaineth in our fleſh, wherby we daily rebel againſt thy diuine Maieſty. Wouchſafe I humbly beſeech thee, for Jeſus Chriſt his ſake, to forgiue my ſins, and to pardon mine iniquities: and to inſtill into my heart vnfained repentance, that the death of him thy ſon, may take away the heauy burden which the fal of our firſt parents laid vpon vs, Amen.

O Lord, increaſe our Faith.

A Prayer for the increaſe of Faith.

Wilt thou obtaine what thou doſt craue,
Pray thou in faith, thou ſhalt it haue:
Elſe what thou prayeſt, is all in vaine,
Thy prayers turne to ſinne againe.

The Motive.

FAith (as saith Saint *Paul*) is a sure foundation of things hoped for, and an evident feeling of the manifold promises, which God even the Father hath made unto us, touching our Salvation in his Sonne Christ our Saviour, and whereby also we already inwardly taste of the unspeakable joyes, whereof wee shall be hereafter made full partakers in heaven: without it we can doe nothing; but by it we are blessed of him, and by it we are saved; by it are all the fierie darts of hell and Satan quenched. The just man shal live by faith. The daughter of the woman of Canaan was healed by the faith of her mother. *Elias* the Thisbite through faith was fed by the Ravens in his distresse and hunger, who in faith prayed for raine, and obtained it. By faith was the oyle of the widdow of Sarepta increased, and her child raised from death to life.

The three children were delivered from the furnace by faith, and *Daniel* out of the Lyons den. By faith the sinful woman obtained pardon. The Apostles by faith healed sundry diseases. What greater jewell then can there be had at

the hands of God than faith? For, have Faith, and have al things: food ſent from heaven, defence from Lyons, ſafety from fier in the hot Oven, forgivenes of ſins, reliefe in neceſſity, and whatſoever elſe concerneth either body or ſoule. And therefore let it be a principall requeſt unto his Majeſty, that hee will vouchſafe that gift. Without wavering aske it, and God will give it thee aboundantly. Pray I ſay, pray for it.

Without faith it is impoſſible to pleaſe God, neither can wee have any acceſſe to Chriſt without it, who is the Mediator betweene God the Father and us. Pray inſtantly, and thou ſhalt obtaine abundantly.

The Prayer for increaſe of Faith.

O Almighty GOD, and Father of our Lord Jeſus Chriſt, by thy Word we are taught, that to love thee, feare thee, and ſerve thee, in true godlineſſe and ſincerity of life, is the onely way and means to continue thy love and favour towards us, without the which we cannot but periſh: and that beliefe and confidence in thy Son Jeſus Chriſt is the onely means of our redemption and attonement with thee, the

the onely hold of our salvation, where-of wee cannot bee sufficiently assured, without the especiall gift of faith, which is the Anchor whereunto the Cable of our salvation is fastened: which being broken, the hope also of our salvation cannot but decay, and war of none effect. Vouchsafe therefore (most mercifull God) to plant true Faith in my heart, and grant that it may grow to such perfection, that I may certainly know thee, and perfectly love thee, duly feare thee, and unfainedly acknowledge Jesus Christ to be sent into this wretched world, to save us miserable sinners, and for us by his bitter death to purchase thy favour and love againe, which we had lost by the fall of our Father Adam. Oh Lord, grant me to take such hold of his death and passion, Resurrection and ascention, that by his death I may have pardon, by his resurrection rise to righteousnesse, and by his ascention ascend with him to thy celestiall glory, and finally attribute the cause and means of my salvation to proceed only of his passion. Increase this faith in me (good Lord) daily more and more, that it may grow (by the working of thy holy Spirit) to full perfection,

accompanied with good workes, and godly behaviour (without the which I confeſſe Faith cannot bee) that I may both in my life and converſation, fulfill thy divine will in all things. Withold not from mee (good Lord) that ſingular gift of thine, which is the ſtay of my happines, and the want thereof a moſt certaine token of my perdition. It is the ſtrength of the weake and feeble ones, the ſtaffe and ſtay that guides the blinde, the onely way that leades unto the unſpeakable ioy of eternall bliſſe, the meanes to obtaine, poſſeſſe, and enioy the onely good (which is the knowledge of thy will, the bond of mutuall peace, the ſtay, the Caſtle and comfort of a diſtreſſed mind, and the onely harbour of a ſorrowfull ſoule. No good thing is wanting to him on whom thou vouchſafeſt to beſtow this gift: to him all things are light, in him remaineth no darkneſſe at all.

Baniſh therefore (ſweete Lord) all miſbeliefe, all wavering and doubting out of my heart, and plant in ſtead thereof unfained faith, that applying the ſame to every affliction both of body and minde, I may vanquiſh and overcome Satan, withſtand the delights

of

of the world, and suppresse the corrup = ti lemotions of the flesh, overcome my bodily enemies, and enioy at thy good pleasure health of body, soundnesse of minde, perfection of limbs, & all things else requisite for mée. A most precious iewell, and unspeakable good thing is Faith: for thou saiest, Who so heareth thy word, and believeth in Jesus Christ whom thou hast sent, shall have everlasting life.

Then Lord (on the contrary) he that beléeveth not, is in great danger of everlasting death. Oh Lord, increase my faith, whereby I may beléeve in that thy Sonne, and take hold of all his promises, who said, That whoso believeth in him, shall want no manner of thing that is good. Lord, I beleeve, helpe mine unbeliefe. Give mee faith but as a graine of mustard seede, and I shall bee able to doe great things: yea, I shall be able to remove Satan out of his desired habitation: yea, to expell him and his ministers out of my mind, and walke no longer according to the will of the flesh: but casting away the workes of darknesse, enioy the pure light of the Gospell, and perseverre and abide therein, enioying thy favour and love unto the end, without

fainting in any tribulation or vexation of spirit; going forward in hope, in feare, in love, and unfained zeale towards thee, and obtaine at thy mercifull hands, whatsoever is necessary in this life, and after this life ended enioy thy celestiall purchased inheritance; which grant me for thy Sonne Jesus Christs sake, Amen.

O Lord, increase our faith.

Another short prayer for faith.

I Humbly beseech thee, Oh mercifull GOD for thy Son Jesus Christs sake, to poure into my heart, by the operation of thine holy Spirit, one sparke of true faith, whereby I may truely beleeve in thy Sonne Jesus Christ, as our onely Mediatour and Advocate: through whose death and passion we are restored to the happines wherein we were in the beginning placed, which none can understand, or perfectly beleeve, but through the holy Ghost. Increase therefore our faith that worketh by love, that we may doe that which may bee acceptable to thee all the dayes of our lives, and enioy at thy mercifull hands, whatsoever thou

seest

feest necessary, both for our soules and bodies, through Jesus Christ our only Saviour and Redeemer, Amen.

O Lord, increase our Faith.

A Prayer against the Divell, the world, and the flesh, very necessary to be often said.

If thou these furious foes wilt flie,
Thou must crave aide of God on hie:
Who by his Sonne hath put to flight
Both sinne and death to give us light.

The Motive.

THE Divell, who is the Prince of darkenesse, ruling in the World, goeth about, seeking whom hee may leade headlong into utter destruction, by putting before our eyes the veile of the vanities of this world, that we should not see the light of the truth, but continue in darkenesse, in haughtinesse, and pride, as bondslaves and captives to him, whose children they are that continue in voluntarie blindnesse: whose end shall be the fire everlasting, prepared for him and his Angels.

Wherefore let us pray that hee prevaile not againſt us, and that the world overcome us not, wherein reſteth nothing but wickedneſſe and ſinne. The whole world is full of unrighteouſneſſe and wickedneſſe, which who ſo loveth, is an enemy to God. Let us therfore live unto God, and not addict our minds too much unto worldly things; For the world miniſtreth nothing but what is enmity unto our owne ſelves.

Furthermore, wee muſt beware that we yeeld not unto the evill deſires of the fleſh, nor fulfill the luſt thereof: for they that are in the fleſh, cannot pleaſe God, but ſhall die: that is, ſuch as yeeld themſelves to follow the luſts thereof, ſhall have the reward of the wicked in eternall perdition. Pray therefore that ye enter not into temptation, but that ye may walke godly, as the ſervants of Chriſt, and not as the ſervants of ſinne. And foraſmuch as the Divel, the world and the fleſh, are the mighty enemies of our ſalvation, let us watch diligently that we yeeld not unto their temptations, and pray that God will ſtrengthen us for evermore, againſt them all and their miniſters.

The Prayer against the Divell, the World and the Flesh.

O Christ the Son of the liuing God, in the time of thy humility, when thou walkedst here in this vale of this miserable world, in the forme of a seruant, in the substance of mankind; thou hadst proofe of the sundry grieuous assaults & temptations, wherewith Sathan the monstrous enemy to mankind tryed thee; thou being altogether cleere from all corruption, yea, without all desire of sinne; and yet hardly assaulted by sundry meanes to procure thee to yeeld to his allurings: whereby (sweet Iesus) thou hadst sufficient tryall and experience of his like assaults against our corruptible and weake flesh, who by reason of the fall and wilful transgression of Adam, are most easie to be ouercome in all assaults, hauing none other refuge or defence, but onely to fly vnto thee, and to rest vnder the shadow of thy wings: which is so sure a harbour, and strong a defence, as who so faithfully taketh him vnto the same, is safe from all the raging tentations of Sathan, the deceits of the

the world, and the unbridled motions of the flesh: all which are unto our soules most monstrous, mortall, and most cruell enemies.

O Lord, let thy holy Spirit dwell in me: let it never depart from the inner part of my heart: but decking the house of my soule with the flowers of love, faith, and unfained zeale, may it please thy divine Maiesty to settle there, and frame thy selfe therein to abide, that thy presence may bee so terrible unto Satan, as approching neere unto mee, perceiving thine holy Spirit to have possession of me, and hearing thy Name, (O Lord) hee may flie away from mee, as hee did from thee on the pinacle, and in all his temptations. O sweet Iesus, thou wast pure at that time without spot of sinne: I am sinfull, and full of corruption. He could not overcome or prevaile against thy sanctitie: but I, full of impiety, am prone to fall, and therefore easie to be overcome. Strengthen mee therefore, O good Father, stand with mee, and fight for mee, that he take mee not captive, and make mee a bondslave to sinne: Keepe mee out of his clawes, sweete Iesus: let the brightnesse of thy grace so shine in and about mee,

me that this darkneſſe come not neere mee to overſhadow me: let thy favour, O Chriſt be a wall, a bulwarke, and ſtrong buckler for my defence. Lord, thou knowſt that his force is ſo great, his will ſo ready, and his doings ſo wilie, as if thou doe but pluck backe thy hand, hee ſtricketh and buffeteth mee: if thou turne thy face, hee winneth mée to his will; and if thou departutterly from mee, he drawеth me head-long into moſt horrible deſtruction. Therefore (O good Father) ſave me, embrace me, and hold thy holy hand over me, conduct me, and lead me in the midſt of thy paths of truth, to celeſtiall happineſſe: and let me not be drawne away to the left hand, or to the right, but keepe a middle and direct courſe, untill I come to the place of celeſtiall bliſſe: where neither Satan ſhall overcome mee, the world deceive mee, nor the fleſh procure me to ſin: but I ſhall be in the light of thy gracious preſence with the reſidue of thy Saints, ſinging eternall praiſes unto thee. But my time is not yet come, my iourney is not yet at an end; my daies, though they be but a ſpan long, are not yet finiſhed: and untill this body of mine ſhall paſſe to the grave, my poore ſoule muſt

muſt have and abide continuall conflicts with the Devill, the King of this World, and with ſo many his miniſters as my tongue cannot number: and eſpecially with the world, who ſetteth before mee, in ſtead of divine and heavenly contemplations, worldly vanities: in ſtead of celeſtiall and true comfort, worldly delights: in ſtead of heavenly hope, worldly and unavailable promiſes, to bring (as much as in it lyeth) my godly enterpriſes to a wicked end: yea Lord, he labours by all meanes to draw mée into deſpaire, by loading my minde with too much doubt of the performance of thy moſt comfortable promiſes. But moſt loving God, though his power bee in thew great, thyne is greater: though hee bee ſtrong, thou art ſtronger; though his inſtigations and prickings forward to wickedneſſe bee many, thy loving and fatherly callings to grace are more.

O good Father, thou haſt promiſed thy helpe, and that moſt marvellous to our eyes. For thou haſt ſaid, thou wilt give us power to doe not onely as thou didſt, but more & greater things, which is marvellous to the dulneſſe of our underſtanding, that we, who are nothing

nothing but an heape of sin, should do greater things than thy selfe. O immaculate Lambe, who art onely good, onely pure, onely holinesse, and onely grace and power it selfe, make this perfectly knowne unto mee; make mee faithfull, and then I know I shall rightly understand it. Lord, is it not, that if we that are sinnefull and full of frailty, give Satan the repulse, despise the world, and withstand the evill motions of the flesh, doe wee not that which thou didst not, in respect that thou being pure without sin, or will to sinne, were not overcome; and wee, whose strength is weaknesse, whose holinesse is meere corruption prone to yeild, if we resist him, is not our victory greater than thine? O good Father, give us thy strength, thine helpe, and the light of thy grace to obtain the victory, and to avoid his tyranny. Save us from the detestable cruelty of his ministers. For great are the conflicts which dayly arise in our consciences between thy grace and Satan, between thy Spirit and our flesh, between thy divine will, and the wicked world. O, what a heavy burden is it to beare the innumerable temptations, which the Divel, the world, and the flesh doe

offer

offer us, and eſpecially to thoſe that take not hold by the anchor of patience, and who ſettle not themſelves within the hardour of thy feare, but give the reins of their ungodly deſires ſcope to run whither the force of every unlawfull motion of the wicked fiend, the vaine world, and the corrupt fleſh ſhall move or drive them.

O moſt wiſe God, guide the reines and the bridle of my deſire, that I run not headlong into any ungodly action: but being led by the hand of faith, under the conduct of patience, may overcome that capitall and arch-enemie of mine, that hee being once vanquiſhed, his Miniſters may quaile and bee diſcomfited, their crafty willineſſe wax of none effect; and my hope in thee, my love towards thee, and my feare of thee dayly increaſe: that the world with the deſires thereof may dye in me, and I to them: That the vaine diſſembling ſhewes thereof draw me not out of the way of truth. Strengthen me in my conflicts, and temper them ſo with patience, that they may rather be medicines than maladies to my poore ſoule; that being exerciſed therewith, I never thinke my ſelfe ſecure, but alwayes ſubiect to trial, conſidering

ſidering that without exercise we remaine unskilfull, and without an enemie, we prepare not weapons, neither is victory gotten without battell, nor reward without victory. But though we overcome, the victory is not ours, but thine, who fightest & overcommest for us, and yet such is thy love, that thou giveſt us the reward and crowne of victory.

Make me strong god father, fortifie the Castle of my soule with spirituall weapons, as with faith, love, hope, peace, long suffering, gentlenesse, humblenes, meekenesse, strength, patience, and such like: that I may continually withstand the proud attempts of these my spirituall enemies through thee and by thee sweet Jesus mine only Saviour & redeemer, being of my self wicked, wretched & weak, and alwayes prone to that which is contrary to thy will. Strengthen mée, O Lord, and leave me not in darknesse, but send me light from thy throne of grace, in the name of thy Sonne our onely Saviour and Redeemer Jesus Christ.

O Lord, confirme my faith: Strengthen my weaknesse, and wash me from my sinne, Amen.

¶ A ſhort Prayer againſt the Divell, the World and the Fleſh,

IPoore wretched ſinner (Oh mercifull Father) humbly beſeech thee to ſend mée from thy holy Heavens ſtrength to withſtand the aſſaults of the wicked enemy Sathan, who goeth about like a roaring Lyon, ſeeking by many meanes to devour me. Lord, give me like wiſe grace to reſiſt the raging and unſatiable luſts and deſires of the corrupt fleſh and banities of the world: that being through thine helpe acquitted from the force of thoſe my mortall enemies, I may ſerve thée in holineſſe and righteouſneſſe all the dayes of my life, with an earneſt and true zeale, Amen.

A prayer for the helpe and aſſiſtance of God in all our doings, and that we do nothing but in his fear and due obedience.

Doe nothing but ſee firſt thou crave
Aide from the Lord, good end to have:
So ſhalt thou have ſucceſſe alwayes,
As thou wilt wiſh, and happy dayes.

The

The Motive.

David considering the frailtie of mans nature, and his unsufficiency of himselfe to doe any thing aright, willeth us to commit our wayes unto the Lord, and to put our trust in him, assuring us that in so doing, God will bring our matters to good effect, and blesse all our godly endeavours with good issue. Our Fore-fathers trusted in GOD, and were not confounded; they continued in his feare, and were not forsaken: they called upon him, and were not despised. *Simeon* feared the Lord in al his doings, and the holy Ghost came upon him, and revealed unto him, that hee should not die before he had seen the Messias, even Christ our Saviour. *Cornelius* with his whole Houshold feared the Lord, and an Angell came to tell him that his prayers and almes were come before the Lord: yea, the mercy of the Lord is from generation to generation, upon them that feare him, and walke in his wayes; hee taketh great delight in the people that stand in awe of him. *Iudith* feared the Lord, & none had the power so much as to raise up an evill report of her. All things goe well with them that

feare

feare the Lord; and who ſo craveth faithfully the aſſiſtance of the Lord, ſhall (doubtleſſe) never doe amiſſe. For he revealeth his ſecrets unto them which feare him, and maketh them to underſtand his covenant. Wherefore truſting neither to our owne wiſdome, our owne wealth, nor helpe of man, let us ſeeke the aſſiſtance of the Lord, and that faithfully, and he will rightly direct us. His eye is alwayes upon him that feareth him, and truſteth in his helpe. Wherefore let us alwayes meaſure our doings by the rule of his word: before wee enter into any action, let us examine whether the Word of God allow it: if ſo, in all obedience let us proceed therein: but if we have no warrant from Gods word for the ſame, let us avoid it; yea, although it beare never ſo great a ſhew of being good in our owne eye. And becauſe naturall reaſon oftenest deceiveth, and the holy Ghoſt directeth aright, let us pray unto God, that wee doe all things in his feare and obedience, and lay away all policies that are not allowed us by the word.

The Prayer for Gods aſſiſtance.

O God of moſt excellent wiſedome, unſpeakable mercy, tender love

wards us, and marvellous fore-knowledge of all things, who hast commanded us at all times to direct our doings by the rule of thy Lawes: forasmuch as by mine owne proper reason and knowledge, I can doe nothing aright, but that mine owne wisedome often deceiveth mee: I humbly beseech thee to direct all my counsels, studies, labours, devices, and determinations, so as they may be alwayes measured and guided by thy Almighty wisdome. That I take nothing in hand disagreeable to thy will, but may alwayes faithfully crave, and favourably obtaine thine assistance, helpe, and furtherance in all my endeavors; that whatsoever I doe, it may be to the glory of thy name, to the health and benefit of my soule, and profit of my neighbours. Grant, I beseech thee, that I may bee alwayes guided by thy holy Spirit, that I at no time rashly, or unadvisedly, lewdly or lasely attempt or determine any thing, but in thine especial feare: duely considering that thou art the Author of all good things and bringest prosperously to passe all good actions, attempts and purposes: considering that

what-

whatsoever is done in secrett, or in intent to hide it from thy knowledge, although for a time it hath some sweet taste, namely, delightsome favours, or likelyhood of happy successe, yet is the end thereof bitter, and most perillous, in so much as it bringeth shame and confusion to the so unadvised enterprises of the same. Thou sayest, that a Sparrow cannot light upon the ground without thy permission and providence; which is a creature of small value in respect of man, whom thou hast made to thine owne image and likenesse, and whom thou accountest of more value than many Sparrowes. For thy meere mercies sake therefore, extend so thy favourable care unto me thy fraile creature, that all my intents may have their beginning by the working of thy holy spirit, & mine actions end in the same, and not according to the motions of mine owne foolish desires, which often deceive men. Thou like a most loving Father, willest us to take counsell at thee in all our attempts, concerning either body or soule, before we proceede to farther them: and therefore I come at this time unto thee, O Lord, beseeching thee in the name of thy Sonne Jesus

Christ

Christ, that thou wilt blesse mee with thine heavenly inspiration, that my minde imagine nothing, nor I execute any thing, but what is according to the Law of righteousnesse. And to that end, O Lord, blesse the workes of mine hands, the sight of mine eyes, my tongue & lips with decent speech, and my feete, that they keepe the way of righteousnesse: and place within the secret corner of my heart, such due regard of what I goe about or determine, as before I proceede too farre in the action, or in request of any good and lucky successe therein. I may understand by the secret working of thine holy Spirit, that the thing which I intend, is agreeable to thy will. And grant that I never absolutely crave thy furtherance in accomplishing any desire, untill by the same Spirit I bee truely resolved, that the same is lawfull, consonant and agreeable to thy divine will; faithfully referring all my actions, studies, labours, desires, enterprises, yea, my soule and body, my goods, and all things else, unto thy direction, and protection, by earnest and faithfull prayer. Wherein whether I be heard, or not heard, whether presently, or I tarry long, let mee not

giue ouer, ſeeing in my ſelfe by thy grace, and being aſſured by thy Word, that it pleaſeth thee; but let mee conſtantly wait thy good pleaſure. And though it come not as I wiſh, let mee not by and by fall from my good beginning, but perſeuere in continuall prayers for thine aſſiſtance, and fatherly helpe vnto the end. For thou haſt promiſed, neuer to deceiue our godly deſires, nor to ſend them away fruſtrate: Oh therefore, deare Father, vouchſafe mercifully to heare me now, and in the time conuenient, grant what is moſt neceſſary for mee in all things. For lo, O Lord, I here approach to thee in the name of Jeſus Chriſt thy Sonne, with vnfained deſire and hope of thy helpe, that when any plague or affliction, miſery or vexation, outward or inward, ſhall come vpon mee, when the want of any neceſſary thing oppreſſeth mee, or of accompliſhing any lawfull ſute moueth me, I flying vnto thee (as the fountaine, from whence floweth all true helpe, all perfect aſſiſtance, all good ſucceſſe, and proſperous euents of all good endeauors) may not by any other meanes ſeeke either to auoide the one, or to obtaine the other thing, but by thy fatherly directions

and

and ſpirituall motions, whereby I may obtaine all things according unto my neceſſities, for thy Sonne our Lord Jeſus Chriſts ſake, Amen.

O Lord increaſe our Faith.

Another ſhort Prayer for Gods direction.

O Lord, I doe conſider and acknowledge mine owne blindneſſe and ignorance, and the wilfull obſtinacy of our corrupt nature, which ſéeketh rather the fulfilling of the fantaſticall devices of mine owne braine, than thy divine will, and to uſe humaine aide, than to crave thy helpe. Wherefore vouchſafe I humbly beſéech thee, to eſtabliſh godly feare in my heart, and unfained obedience to thy holy ordinances: and that in all my enterpriſes, which in thy name I take in hand, thou wilt vouchſafe to direct mee according to thy will, and to give me proſperous ſucceſſe, drawing me by thy holy Spirit, from all evill deſires, for Jeſus Chriſt ſake, Amen.

A neceſſary Prayer for a ſorrowfull ſinner, afflicted in conſcience by reaſon of his ſinne.

If thou with ſinne afflicted be,
Oh, then ſaith Chriſt, come thou to me.
I am the way, walke thou therein,
Imbrace the truth, abandon ſinne.

The Motive.

LEt us acknowledge our ſelves to be wretched ſinners, and with feare fall downe before the Mercy-ſeate of our good God, condemning our ſelves to be moſt unrighteous, and juſtly deſerving confuſion. And then (as Saint *Iohn* ſaith) we ſhall find God moſt mercifull unto us, who is moſt faithfull and juſt to forgive our ſinnes, and cleanſe us from unrighteouſneſſe, if faithfully we turne unto him. For he deſireth not the death of a ſinner, but that he turne from his wickedneſſe and live, and therefore by *Ezekiel* hee ſaith; Turne you, turne from your wicked way: for why ſaith he, will you die in your ſinnes? and againe by *Ioel*, he ſaith, Rent your hearts and not your garments, and turne to the Lord your God, becauſe he is gra-

tle and mercifull, and of much mercy, and such a one as is sorry for your affliction. Oh then be not dismaid, that thou hast grievously offended him by thy sinne and iniquity; enter into condemnation of thine owne wickednesse, and accuse thy selfe guilty of Gods judgement, and in a contrite and broken heart, turne unto God. For although thou hast sinned, thou hast an advocate with the Father, even Jesus Christ who is righteous and mercifull, and obtaineth pardon for all thy sinnes. He suffered for all sinners, and by his death all faithfull beleevers and penitent sinners (how great soever their sinnes be) are forgiven and pardoned. VVherefore, whosoere thou be that art afflicted in conscience, by reason that thou hast beene a notorious offender, remember the sweet mercies of God in his Christ, and call to mind *Mary Magdalen*, whose wickednesse was great; upon repentance shee received pardon; as also the theife and the publican, and many other. Remember the comfortable saying of Christ, who saith; Come unto me all ye that are laden, and I wil refresh you. He calleth us not to refuse us, but to comfort us. Wherefore I say, despaire not: but in hearty prayer, and by unfained re-

pentance turne to the Lord, and he will receive thee, and cloath thee with grace by the example of the loſt childe. The moſt righteous cannot excuſe himſelfe before God: aud therefore it behooveth us all, to lay aſide all flattering of our ſelves (as preſuming of our ability to juſtifie our ſelves) and openly to acknowledge, that, in reſpect of our deſerts, death and damnation is a juſt reward for us. But Chriſt hath payd the ranſome for our ſinnes: and therefore may we in faith, freely approach unto his father in his name. And then, although in our ſelves we be full of ſinne, through him and by his merits we ſhall be reputed righteous: though our ſinnes were as red as Scarlet, he will make them as white as ſnow.

The Prayer for pardon of our ſins.

O Almighty God, Father of mercy, who art more ready to give than we to aske; more apt to pardon than we to repent: more willing to receive the contrite in heart into thy favour and mercy, than they to offer themſelves by unfained repentance: Lo, I come here proſtrate in heart, before the throne of thine infinite mer-

and loving kindnes, as one altogether ashamed to looke upon the detestable, vile, and abominable offences, which I have done against thee. which are so burdensome unto my poore soul, that my poore diseased Conscience beginnes to sinke under it: and I am altogether destitute of any meanes to support the same, or to ease me the reof, but onely thy death and bitter passion, (Oh Jesus) who camest into the world to call, not the righteous, but sinners to repentance. Oh Lord, I am a sinner, a grievous sinner, and doe bewaile my hainous offences, and am most sorry for my sins, which are so vile, and the burden of them so intollerable, that when I turne my eyes but to the beholding of them a far off (making but light reckōing of them) I am by and by stricken with so great dread, that I am driven to most heavy sighes and grievous grones, thinking my life an enemy unto me, wishing the beginning of my dayes had beene the day of my departure out of this miserable world. But most sweete Lord, when I note them perfectly in my mind, and take (as it were) a strict account what the dēedes of my youth have bēne (being indeede most lewd,

moſt evill, moſt vile and ſinfull) what terrour doe I ſuffer in mind; what anguiſh, what dolor does then open it ſelfe to ſwallow me vp? what griping griefes doe torment my poore conſcience? in ſo much as I am at the pits brinke of deſpaire, wavering in minde too and fro, ſeeking reſt, but loe (Lord) unquietneſſe of minde oppreſſeth me ſo ſore, that conſidering with my ſelfe what I am, I am much vexed. But when I look into the time to come, the time wherein all mine offences and faults ſhall be manifeſted, and laid to my charge, and that death is the iuſt reward for my ſo manifold iniquities; Oh then whither ſhall I flie, thinke I? whither ſhall I convey my ſelf? who ſhall ſave mee from thy iuſt iudgements? Oh Lord, I am even at my wits end, wiſhing for death, and end of my dayes; and yet then the feare of the torments of hell fire ſo ſtriveth in me to the contrary, that I quake at the remembrance thereof. And when I covet to live longer, and ſee more dayes, and doe therewithall conſider that my life hath beene (even from my birth) given and inclined ſo greedily to ſinne, and that it is the cauſe of my preſent miſery, I then loath and abhorre my longer contin-

tinuance here; fearing leſt the aptnes of my corrupt fleſh (by the dayly rebellion thereof againſt the ſpirit,) ſhould heape greater plagues vpon my poore ſoule. What ſhall I doe Lord, feare and deſpaire thus oppreſſing me on all ſides? All hope of comfort hath left me, only griefe and ſorrow remaineth; knowing not to whom to flie for ſuccor or to whom to make my moane. If I ſeeke to man, I know his ſtrength, policie, wiſedome, and comfort to be vaine; his nature inclined to weakeneſſe and wickedneſſe, as mine, and in him to bee no helpe. And ſeeking any worldly means for pardon and remiſſion of my ſinne, I acknowledge it altogether tranſitory, ſuſpitious, and to no purpoſe; unleſſe it be to renew and increaſe my griefe; for leaving and giving over the true and onely means of my delivery, ſeeking to a counterfeite ſhew of aide, I aggravate my ſinnes ſo much the more. Therefore, Oh my good GOD, forbid that ever I ſhould ſeeke for pardon, but onely of thy ſelfe, whom moſt grievouſly I have offended. To thee, to thee, I fall proſtrate even in heart, ſweete Jeſus the only Phyſitian of all ſicke ſoules: in whoſe power conſiſteth the alone

forgiveneſſe of ſinnes, be they never ſo many, or ſo great. I come, I come, though altogether aſhamed, unto thee my Saviour Jeſus Chriſt, who haſt promiſed to be a mediator for the penitent, unto God my Father. Sweete Jeſus let me taſte of thy goodneſſe, in obtaining pardon for my greivous ſinnes. It is thy property to call home ſuch as wander and goe aſtray, and to traine them up in new wayes: be their ſinnes as red as ſcarlet, thou haſt ſayd thou wilt make them as white as ſnow, and were they as purple, thou canſt make them as white as wooll. Oh moſt ſweete promiſe, Oh comfortable ſaying, Oh voyce of heavenly conſolation, whereby I am comforted, whereby I am revived: yea, now is my conſcience lightned; yea, now I have found the true and onely Phyſitian of my long diſeaſed poore ſoule, even thy ſelfe, ſweete Jeſus, who haſt called mee: I come, I come; Lord ſtretch forth thy hand and receive mee; give me perfect hand-faſt of this moſt comfortable ſaying of thine; let mee enioy the true working of this moſt ſingular medicine, thy death and bitter paſſion, who ſuffereds't for our ſinnes, and cameſt to take away the puniſhment

due for our transgression, and to call us to repentance, without the which there is no hope of remission of our sins. Thy mercy is infinite, thy love unsearchable, and wisedome incomprehensible, whereby thou callest us, whereby thou lovest us, and whereby thou guidest us. And even of meere love which thou hast to the salvation of my poore soule (whom thou wouldst should convert rather than perish) thou hast stirred up in my heart, a loathing of my sin, wherein I have walked, and which I have embraced even with greedinesse. Oh that I were as ready to come, as thou to call; so willing to leave and give over the fulfilling of unlawfull desires, as thou art to save me: Then should sin no more dwell in me, nor I in it: but should enjoy thy continuall favour and rest under the wings of thy mercy for evermore. O Lord, I humbly beseech thee that as it hath pleased thee to stirre mee up at this time to repentance, and hast called me from the wildernesse of wickednesse, from deep despaire: so to place me in the pleasant fields of sincerity, truth, and godlinesse: As thou hast pluckt me out of the clawes of Satan, so vouchsafe to hold me under the sha-

dow of thy wings, and imbrace me with the armes of mercy, that I run no longer after the vanities of this world, nor yeeld unto the ungodly motions of the flesh, that my mind being free from all sinfull cogitations, I may keepe my soule an undefiled member of thy Church unto my lives end, in faith, in love, in feare, in humblenesse of heart, in prayer, in the true service of thee, and in all dutifull obedience unto thy divine will for evermore. And although, till thine appointed time, this miserable vale must be my continuing City, and that I must bee driven to use this world according to the necessity of worldly causes, as thy providence hath assigned every man to exercise his vocation: yet grant that my mind may be continually conversant in heavenly things; and that though my body wander on earth, my soule and spirit may have their perfect being and abiding, by unfained faith, in heaven, where thou sittest and raignest for ever: That so after this mortall and corruptible life ended, I may enioy heaven indeed, among the residue of thy Saints, and with them sing laud and praise unto thee, world without end, Amen.

O Lord increase our faith.

Another very necessary and godly prayer to be said at all times, of every Christian man feeling in himselfe the burthen of sinne, and any kinde of worldly affliction, as sickneſſe, enemies, want, or other adversity.

Oh gracious God, Oh Father of mercy, and wonderful loving kindneſſe (who art the stay of my life, the light of mine eyes, the health of my body, and strength of my limmes) according to thy wonted love, and fatherly affection, vouchsafe to looke upon mee, whose life is fraile and whose estate is most miserable. Oh Lord, there is no righteousneſſe remaining in mée, but I am within festered with the corruption of sinne, and without, most shamefully pollured with all iniquity. Now O Lord, insomuch as I confeſſe, that there is no part of my body free from abhomination (miserable wretch that I am) my conscience accuseth mee, that I have passed my most sinnefull dayes in the senſleſſe running forward to all fleshly desires, and that I have

wilfully

wilfully (like a moſt diſobedient, and ſtiffe-necked wretch) caſt the moſt ſacred, ſweete and comfortable treaſure of thine heavenly counſell behinde my backe.

Yea Lord, I cannot but confeſſe againſt my ſelfe, that I have deſerved thy iuſt iudgement, the rodde of ſharpe correction, ſo that (if thou deale according to my deſerts,) thy Iuſtice muſt néeds condemne mee, and thy chaſtiſements I cannot beare, but ſhall bée utterly deſtroyed, and quite and cleane rooted out of the land of the living. This, Oh Lord, is my reward, if thou deale with mee as I have deſerved: yet O mercyfull God, one thing is my comfort, namely, that although thy iuſtice be ſharpe, and too heavy and intollerable for fleſh and blood to beare, thy mercyes are great and manifold, and thy favour great and infinite: And therefore of mere mercy thou haſt ſaid, that thou delightest not in the death of a ſinner, but deſirest rather that he convert and live. Whereby ſweet Lord, I ſée that thou art ready to pardon me: and therefore after my long going aſtray; to the the fountaine of my ſalvation, in all humblenesſe I here proſtrate my ſelfe

in

in ardent zeale and desire to be refresh-
ed with the sweetnesse of thy most
comfortable promises again, who cal-
lest me most lovingly, saying: Come
unto mee thou that art laden, and I
will refresh thee. Hereby, sweet Lord,
my silly soule is moved to thirst af-
ter thy saving health, and to bee re-
freshed with that living fountaine,
which giveth all those which are in
adversity and affliction of spirit, most
sweet consolation and comfort againe.
Wherefore heare me, heare me (O gra-
cious God) and satisfie me according
unto thy wonted goodnesse; and as
thou art mercifull, even so for Jesus
Christ thy deare sons sake, deale favo-
rably with mee. For Lord, thou
knowest that I am but flesh wherein
abideth corruption, frailtie and prone-
nes to doe those things which thy spi-
rit abhorreth, and that as long as this
body must wander here in this vile of
vaine desires, the spirit which desi-
reth contrary to the flesh, must needes
be hindred and letted from the perfor-
ming of those good things which
please thee: and the flesh, and the will
thereof overrule so farre, that naturall
blindnesse draweth the outward man
to many noysome & ungodly attempts,

and

and cauſeth it to grovel in the puddle of ignorance; when yet the ſpirit reſiſteth, as a moſt comfortable guide to wiſedome and knowledge; whereby ariſeth a continuall conflict betweene the fleſh and the ſpirit: the fleſh having many and ſundry procurements, as the world and Sathan, to pricke it forward to worke iniquity, miniſtring many impediments to the Spirit, to ſtoppe the ſame from working that which tendeth to the ſalvation of my poore ſoule: inſomuch as here in this world is no true reſt, no true comfort, but dayly aſſaults of mortall and moſt cruell enemies. But ſweet Lord, conſider that I am but duſt, in reſpect whereof I am ready to doe evill, and ſlow to doe good: And for Jeſus Chriſt thy deare Sonnes ſake vouchſafe to deliver me from all the ſnares and temptations of Satan; cover me with the ſhaddow of thy wings, and let thine holy arme be my protection to defend and ſave mee harmeleſſe from ſinne and from the puniſhment due for my former evill and corrupt life. Let the light of thine holy Spirit reveale unto me the way of truth and celeſtial happineſſe, that the ſame from henceforth may bee my

ſhield

sheild and buckler, whereby I may withstand and faithfully resist the furious assaults of Satan & his wicked ministers: and that no manner of evill approach nére unto mee, as I have deserved. O Lord, strengthen me and increase my faith: have regard unto me, that as I have offended thee, and deserved many and great punishments for the same, so I may now taste of thy pardon in Christ thy beloved Sonne; and that thou for his sake wilt mercyfully remove all plagues and afflictions so farre from mee, as may stand with thy glory, and my comfort, and unfained reformation. And although I have worthily deserved many evils as enemies in iustice to rise up against me, and the wicked to devise and intend matter to bring me into discredit with the godly, and utterly to overthrow mée; let thy tabernacle yet O Lord, be open to receive me, wherein I may bee defended against their cruelty. And although I have iustly deserved to bee depriued of all my friends: to liue destitute of help in my greatest neede, to be afflicted with the want of all necessary things, and to be throwne downe to the depth of all distresse, to bee overwhelmed with

such

ſuch calamity, that all the world might iuſtly forſake me, and in moſt deſpightfull, diſdainfull and opprobrious manner, ſhake their heads at mee, reuile mée, and ſay, Fie on thée, fie on thée; & that in all theſe afflictions of mine, thou iuſtly with-holde thy helping hand, and leave me comfortleſſe in a moſt deſperate eſtate: I haue (yet) nothing to ſay againſt thee, but humbly to flie unto thée, praying thée not to deale ſo with me: but where thou ſéeſt my ſinnes to bee great, looke upon that immaculate Lambe, thy deare Sonne, and call to minde the promiſe that in him thou haſt made: that were my ſinnes as red as Scarlet, through him they ſhould bee reputed as white as ſnow. Lord, deale not in rigour with mé; let thy mercy, and not thy iuſtice peirce the clouds, and giue mee comfort: and refreſh me a moſt wretched ſinner, with the ſweete dew of thy holy Spirit, which is the unſpeakable comfort of thy children, and which beareth witneſſe in their hearts that thou haſt forgiuen their ſinnes in Chriſt, and choſen them to ſalvation, hauing for his ſake promiſed, that thou wilt bee our Father, and wée ſhall bée thy children. And, as a moſt

moſt loving father, vouchſafe unto us thoſe things, which thy heavenly wiſdome ſhall thinke moſt méete and convenient, whether it be unto mee in this tranſitory life health or ſickneſs, riches or poverty, or whatſoever elſe may make moſt for my ſalvation. And let me not lack ſuch things as are neceſſary for the maintenance of this life, and whereby I may be able to pay to every man that which I owe unto them, and that I defraud no man, but be rather helpfull to all, ſo farre as I may. And forasmuch (O Lord) as nothing can be proſperous unto mee without thy bleſſing, powre downe the dewe of thy favour, and féede mee in ſuch ſort, that (being repleniſhed) I may bée thankfull to thee, and helpfull to others that want. And for that thou haſt commanded us to pray for things neceſſary, Lord, direct mee, and direct my prayers, because fleſh and blood (fraught with corruption) cannot rightly diſcerne what is wanting, but coveteth thoſe things that are contrary to thy good pleaſure. I moſt humbly (for Jeſus Chriſts ſake) beſeech thine omnipotency to deale with mee in things of this life, as ſhall ſeeme moſt to thy glory, that I may at thy

hands

hands enioy all things neceſſary in this life, to the finiſhing of a godly peaceable and comfortable courſe here to thy glory, and my ſoules health: that after the ſame ended, I may, with all the reſt of the myſticall body of thy ſon Jeſus Chriſt, for his merits, enioy after this life eternall ſalvation.

O Lord, increaſe my faith, forgive my ſinnes paſt, and from henceforth direct me in holineſſe and righteouſneſſe all the reſt of my life, Amen.

A ſhort Prayer for him that is afflicted in conſcience for his ſins.

O My God (whoſe property is ever to have mercy: yea, whoſe mercy is infinite, and love incomprehenſible, and who haſt no delight in the death of a ſinner) looke favourably upon me who have ſo deepely offended thine heavenly Majeſty, that I confeſſe nothing but condemnation due unto me for my manifold iniquityes. My conſcience accuſeth mee, and mine heart bewrayeth my diſobedience, being but a caſtaway, unleſſe it may pleaſe thee for Jeſus Chriſts ſake to turne away the plagues which I have iuſtly deſerved

ſerved for the ſame: Lord, ceaſe to bee angry, and according to thy mercy, not in iuſtice, deale with me. And although I haue hitherto followed (euen with greedineſſe) that which I ſhould not: yet for thy Son Chriſts ſake, giue me now grace to follow and imbrace that which thou commandeſt, in thy Sonne Ieſus Chriſt, vnto my liues end, Amen.

A Prayer for a competent and neceſſary liuing.

The God aboue vouchſafeth ſtore,
To him in faith that prayeth therefore;
But for his gifts who thankleſſe run,
Their wealth ſhall waſte as ſnow in Sun.

The Motiue.

ALthough thy ſtore increaſe, and ſo greatly multiply, that thou be faine to inlarge thy roomes to beſtow thy fruits; yet thinke thee not diſcharged of this moſt neceſſary exerciſe of prayer, but ſo much the more bound thereunto; for it is not the increaſe of fruits, the labour of the hands, or ſtore of wealth, that maintaineth the life, and feedeth thee, unleſſe it bee ſeaſoned with the

word

Word of God, who preſerveth all that faithfully truſt in him.

Thou canſt not live with bread onely (that is, with things neceſſary for the body) but by the word of Almighty God the food of the ſoule. And yet we are not onely licenſed and permitted, but moſt lovingly called to come unto our heavenly Father, for whatſoever we want. *Iacob* prayed for food and apparel, and obtained it with abundance. God ſeeth, before we aske, what we want: yet to ſhew our dutifull obedience, and to acknowledge our helpe to come from him, we muſt proſtrate our hearts before him in faith: asking, and he will give: knocking, and he will open: ſeeking, and we ſhall ſurely find what is neceſſary for us. We ſee, that God of his meere mercy feedeth the fatherleſſe, vouchſafing unto them, all good things to the ſuſtaining of life. Wherefore whatſoever thou be, whether thou be rich or poore, pray faithfully, uſe the gift of God thankfully and reverently, and thinke not that thy friends can helpe thee, or labour availe thee, without the bleſſing of God; whereby, enjoying food and apparell, be therewith content, and in any caſe deſpaire not in poverty: for the providence of God is great, to give food

and

and things neceſſary to ſuch as truſt in him. And it is not dainty fare that feedeth ſo much, as the truſt in God can relieve with a ſmall and ſimple diet: as doth appeare in the firſt of *Daniel*, by them that were ſo well repleniſhed with pulſe and water: contrarily, many times, we ſee the rich for all their ſuperfluity ſent empty away.

There was never any forſaken that truſted in God, were their ſtore never ſo ſmall: nor any, were their abundance never ſo great, that proſpered unto the end, without the mercy of God. And therefore be we poore, or rich, we muſt depend upon God, that giveth and taketh away.

The Prayer for a competent living.

O Almighty God, and loving Father, who of nothing haſt created all things living: thy providence is ſo great over them all, that thou ſuffereſt not the meſt vile or ſimpleſt of them to periſh for want of food, and things requiſite for them: but, ſeeking the ſame at thy hands, thou giveſt it them in due ſeaſon, even to the ravens and all things living: and by thine unſearchable

searchable wisedome hast appointed to every living Creature an abiding, according to his kinde. But such was thine unspeakable care of man, that thou hast created him to thine owne Image, and made him as a King and governour over all the rest of thy creatures, which thou hast set and appointed under him; which are so farre inferiour unto him, as where thou hast planted in him reason, wisedome and government, in them brutishnes, being altogether unreasonable: and when they live and have their being upon the tops of colde mountaines, in deserts, upon hills on high, and vallies below, and in sundry other uncouth and unknowne places, where tempest and heate, hardnes and cold, and other continuall dangers oppresse them: thou hast given and provided for man, houses, castles, and towns to preserve him from the force of winds, tempests and stormes, and from the assaults of wilde beasts of the fielde (in the light and darknesse) quietly to rest; And although borne naked, thou givest him raiment to cover and to cloath him, hearbes to his use, and oyle to make him a cheerefull and glad heart, and toyfull countenance. Besides all

this,

this, of thy meere goodnesse, thou hast given him the beasts of the fielde, the fowles of the ayre, and fishes of the Sea, to bee his foode and sustenance. Yea Lord, such is thy favor towards man, that all the rest of thy creatures thou hast ordained for his use and service. Oh sweete Lord, such is thy love towards man, that thou hast most miraculously provided for him: and yet not for all alike. For it hath pleased thee to make some rich, and some poore; some thou exaltest, some thou keepest low; some do live at ease, some by labour: and yet none liveth without thy providence. And I among the rest of thy poorest creatures, doe acknowledge my selfe greatly bound unto thee, for helping mee hitherunto. And as thy silly creature, and worke of thy hands, I humbly prostrate my selfe in heart, beseeching thee favourably to looke downe upon my necessity, and grant me whatsoever thou seest necessary for me, even a competent and necessary portion here: not overmuch, lest I waxe proud and disdaine mine inferiours: and if it bee thy will, vouchsafe unto mee not over little, lest urgent necessity drive mee to overmuch care, and overmuch care

carry me to unlawfull meanes, and so I run headlong into thy displeasure. But fill my basket and blesse my store, O Lord, that I may injoy at thy mercifull hands sufficiency for my relief, & for relief of such as thou hast committed to my government. And forasmuch, good Lord, as all my industry, carke, care and great travell, cannot any thing further me, relieve or satisfie me in my necessity, unlesse thou vouchsafe thereunto good successe: for thy mercyes sake, blesse me in all my affaires; blesse my fruits in the field, my cattel and all other things belonging either to my selfe, or any other thy servants, that by the fruits thereof, I and they may be relieved.

Blesse the workes of our hands, that they may prosper: blesse my senses, that they waxe not dull, but bee alwayes capable of such things as belong unto my vocation, that I may effectually execute the same, both according to the lawes and truth of that which I take in hand, that I deceive not (neither by mine ignorance, or negligence) those that put me in trust: but, by truth in my calling, I may be able to live and wade through the hardnesse of this world, and be rather help-

helpefull to the poore, then burthensome to the rich. Oh Lord, bring it thus to passe: for without thy blessing and fatherly furtherance, I cannot sufficiently execute, neither can that prosper, wherevpon the whole estate of my liuing, or maintenance dependeth. Wherefore (good Lord) guide my handes, and bestow mine vnderstanding to the prosperous execution of all things concerning my vocation, that I may get those things which may be sufficient for my releefe, and maintenance of me and mine, to the profit of my neighbours, and glory of thy blessed Name. And whatsoeuer doth happen vnto me, pouerty, or riches, make me (good Lord) of a patient, contented, and thankefull minde: that in aduersity I runne not head-long into such meanes as are vngodly, neither in prosperity waxe the prouder, but waite thy good pleasure in them both, with thankefulnesse: and euermore liue in thee, and by thee, and in the end raigne with thee in heauen, where thou sittest as authour & giuer of all good things: grant vs this for thy Sonne Iesus Christs sake, to whom with thee and the holy Ghost, be all praise for euer, Amen.

O Lord increaſe our Faith.

A ſhort Prayer for a competent Living.

O God my GOD, thy loue is great: and the care of thy creatures ſuch, as thou haſt promiſed neuer to ſuffer the leaſt of them, that depend on thee, and ſeeke their relieke at thy hands, to periſh, or to want things neceſſary for them. Wherefore (O Lord) I thy ſilly Creature, being of my ſelfe poore, and altogether vnable to paſſe through this wretched and hard world, doe in all humility and obedience proſtrate my ſelfe before thee, in the name of thy Sonne Jeſus Chriſt: beſeeching thee, that it may pleaſe thee to afford me thoſe things that are neceſſary for me, as meat, drinke, and all other things expedient for the ſuſtentation of my life here: that neither ouermuch pouerty oppreſſe mee, nor that I be driuen to vſe meanes contrary to thy Lawes. For as thou art of ablenes and power, ſo art thou of will to helpe the poore, to releeue the oppreſſed, to comfort the afflicted, to raiſe the lowly,

and

and to aide the needy: and therefore (sweet Lord) I humbly craue thy fauorable ayde towards me, to blesse my store, and replenish my basket with thy blessings, that I may bee able to liue in thy faith, feare and loue, and bee out of the depth and danger of all men, through Iesus Christ, Amen.

O Lord increase our Faith.

A Prayer necessary before the hearing of the Word of God.

Attend unto the Gospels light,
Heare it, and read it, and liue upright:
It is the light and candle cleare,
That brings us all to heaven here.

The Motive.

CONsider when thou heareſt the word of GOD preached, it doth but as it were beate thine eares, and tendeth no further benefit, untill (by the working of Gods holy Spirit) it be inwardly reuealed unto thee, and setled in thee. For God speaketh unto us by two meanes: namely, by the preacher whom he sendeth to teach us, and by his holy Spirit, whereby his doctrine is so setled in

our hearts, that we inwardly enjoy the true benefit therof. For without the help of the holy ghoſt, the voice of the Preacher vaniſheth, & the hearers profit nothing at al. S. *Iohn* ſaith, that he that knoweth God, heareth his Word, but he that is not of God, heareth it not. Whereby the Spirit of truth is diſcerned from the ſpirit of errour: The VVord of God is lively and effectuall, and pierceth more than a two edged ſword, entring even unto the diviſion of the ſoule and ſpirit &c. VVherefore pray that as the Lord ſendeth his meſſengers to ſhew his will; ſo you may both heare it, underſtand it, and purely live thereafter: Pray for faith, for without faith, the hearing of the word profiteth nothing: but it is ſeed ſowne in drie ground, that cannot bring forth fruit; wherefore let us be as good ground which is watered with the dew of a conſtant beleife of that which we heare; that the word of God which is now preached amongſt us, be not as ſeed ſowne in vaine. The Lord make us all fruitfull hearers, dutifull followers, and plentifull bringers forth of the fruits of his word.

A Prayer before Sermon.

VOuchsafe Oh mercifull God, to open the closet of my darke vnderstanding, that thy Word may enter therein, and be so receiued of mee, as that Ignorance the mother of Disobedience, being thrust out, Heauenly knowledge may enter in, & haue perfect abode in the bowels of my heart. Giue me grace (Oh Lord) that the seed of truth being sowne in my heart, may take deepe roote and bring forth to the comfort of my poore soule, sixty an hundred, and a thousand fold. And let thy Spirit so rule the lips of this thy seruant and Minister, as that hee vtter nothing but the word of life, with such boldnesse, as neither feare nor affliction stoppe the free passage of the same, that we thy flocke may waite for the same, and more and more desire and looke and picke the crummes that fall from thy Table: Send such and so many labourers (Oh Lord) into thy haruest, as may bee both painfull, faithfull, and able to gather by a little and little the dispersed sheaues of the Church, that are appointed to bee receiued into thy celestiall Barne. And

banish from this wholesome worke all such as are not sent from thee, and come not truely to edifie, but rather to reape their owne gaine: making as it were merchandize of thy word, teaching in stead of truth, the traditions of men: Lord vouchsafe at this time grace into the lips that now are to sound forth & declare thy will, and grace into our hearts that are present to heare it: that he by teaching truely, and we by following effectually, may through Christ obtaine at thy hands remission of our offences past, light in stead of darknes, peace for trouble, & heauenly happinesse in stead of worldly felicity, that tasting the sweetnesse of celestiall Comfort, we may despise terrestriall, and after this life ended, enioy the perfect ioyes of eternall glory, through Jesus Christ our Sauiour and Redeemer Amen.

O Lord increase our Faith.

A Prayer after the word preached.

The Motive, or Preface of this Prayer.

NOw we have receiued the benefit of hearing of the VVord of GOD, the fruites whereof doe tend to the perfe-

ction

tion of a godly life, and a godly life is the way to eternal life in Christ our Lord; let us with all diligence imprint within the closet of our hearts, the glad-some & most comfortable tidings, which we have recived at the mouth of the messenger of God, and with a perfect Faith lay up the same in our understanding and remembrance: left that forgetting the same, and neglecting the exercise of a godly life, we be taken away as trees that beare no fruit, and cast into the fire. Let us therefore pray that GOD would vouchsafe to send his holy Spirit the cōforter, which may retain the good tidings of the Gospell in our hearts: whereby we may appeare as trees bearing good fruit, and so be preserved untill the comming of our Lord Jesus, who will then receive us, and set us in the inheritance which he hath purchased for as many as beleeve in his word.

The Prayer.

O My Heauenly Father, thou hast not onely vouchsafed to make vs to thine owne Image and likenesse, but also to send thy Sonne Jesus Christ into this World for our saluation:

and haſt by him not onely giuen vs knowledge of thy diuine will heere on earth, and left it for our learning, but alſo freely taken away our ſins, and ſet vs downe the perfect rule to direct all our actions and doings by the ſame, which yet neuertheleſſe continueth hard and darke to ſuch, as neither by thy grace haue beene enlightned, nor by the Preaching of ſuch as thou haſt ſent, beene taught; which alſo is of no effect without thine eſpeciall grace working to the true ſetling thereof within the bowels of the inner Man. For Lord, though we heare it with our eares, we cannot conceiue it in our hearts, nor ſhew it in our conuerſation, without the eſpeciall working of thy holy ſpirit within vs. Greatly are we therefore bound vnto thee, Oh Lord, for vouchſafing vs to liue in this time, wherein darkeneſſe and ignorance is ſo much defaced, ſuperſtition ſuppreſſed, and thy truth (the word of life, the ſeede of our ſalvation) ſo bountifully diſtributed throughout this our Countrey, to our vnſpeakeable Comfort and great terrour of ſuch as hate thy truth. Lord, wee yéld thee humble thankes, that it hath pleaſed thee to feede vs at this time with the

whole-

wholesome bread of life, the heauenly Manna, the word of eternall truth: which as wee haue heard with our outward eares, so grant vs to be replenished inwardly, and fed at full, that we may loath and abhorre all things which are not of the true Table of our saluation, the Gospell of thy Son Iesus Christ.

And forasmuch (O mercifull God) as we may heare and not perceiue, and reade and not vnderstand, without the light of thy holy Spirit guiding and instructing vs: I humbly beseech thee to inspire our hearts with a true vnderstanding of that which this day wee haue heard, by thy Messenger, and Preacher of thy word. And grant that it may so worke to the amendment of our liues, and the increase of faith, feare, and loue of thee, that it may continually abide with vs, and (to our comfort) effectually worke in vs vnto our liues end: and that wee may accept the same at the mouth of thy Messenger, as deliuered euen by thine owne heauenly voyce, as indeede it is, so long as it differeth not from thy holy word and Gospell, giuing all the praise and glory vnto thine owne selfe. For he is but a minister to declare thy will vnto

vs, who are the ground; and thy Word the ſeede, which being ſowne in our hearts by the Miniſter, may not onely take ſome roote, but grow up effectually to our comfortable education and learning. And giue vs grace (Oh heauenly God) in this ſo pernicious a time of ſects, ſchismes, and dangerous controuerſies, that wee may beare conſtant hearts, carefull, and deuout mindes to the truth, auoyding (with diligence) the perſwaſions of ſuch as ſeek to ſet vp ſuperſtition, and maintaine errours and vntrue doctrine. And as the Niniuites at the preaching of Ionas, repented their ſinne: ſo giue vs grace not onely for a time, but earneſtly to bewaile our manifold offences, & wholly cleaue to fulfill the truth of thy Lawes, to the ſaluation of our poore ſoules. Let not Sathan (ſweet Lord) at any time weſt thy truth ſowne in our hearts, neither let him nor his miniſters preuaile in ſowing tares, cockle or darnell among the Goſpell, as they continually ſeeke and deſire to marre the harueſt of thy good fruits. And though they be few (by reaſon of our own corruption) which wee haue gathered by the hearing of thy Word, yet (ſweet Lord) vouchſafe to increaſe them

them by vertue of thy holy spirit wor-
king within vs. And let not our desire
of seruing thee, be either choaked, or
snared with the vnlawfull desires of
this most wretched world: but that we
may rightly and truly discerne the truth
from false doctrine, and may vnder-
stand who are the true Ministers,
with earnest attentiuenesse vnto the vt-
terance of thy will by them: carefully
and warily auoiding the counterfeit
barking of such as speake for their
owne benefit, hauing further respect
to their owne pleasure, profit, and
commodity, than to the edifying of our
poore soules. These thou resemblest
to Wolues taking vpon them (vn-
der the shadow of simplicity and fai-
ned shew of Innocence) to guide thy
flocke, being indeed most detestable hy-
pocrites and deuourers of thy sheepe;
whom I beseech thee cut off from
that godly and diuine function and of-
fice of Preaching, that thy truth being
at all times purely vttered by good and
deuout pastors, thy poore flocke,
may euermore be truely edified, and
continue within the hurdles of sin-
cere conuersation and godly liuing, to
the praise of thy holy Name, and to the
attainement of our Heauenly Inheri-
tance

tance for thy Son Jeſus Chriſts ſake Amen.

O Lord increaſe our faith, and make us evermore attentive hearers, true conceivers, and diligent fulfillers of thy will.

A ſhort Prayer after a Sermon.

O thy gracious Lord, of thy bountifull goodneſſe thou haſt (through thy Sonne our Sauiour) ſent for our learning, and vnſpeakeable Comfort, the word of truth, the Goſpell of our ſaluation, which none can learn but by hearing, and none can preach vnleſſe he be ſent: I humbly beſeech thée therefore to giue me thy grace, that as I haue heard thy word at this time by thy Miniſter and Meſſenger, ſo I and all the hearers may be able perfectly to retaine the ſame in our hearts according to thy heauenly will, vnto our liues end, Amen.

O Lord increaſe our faith.

A thankeſgiving to God for his benefits.

Bleſſe thou the Lord that giueth bliſſe:
He bleſſeth him that thankefull is:

But

But he the thankleſſe doth deſpiſe,
And liſteth not unto their cries.

BE thankfull unto Almighty God, for all things, in the name of our Lord Jeſus Chriſt: who hath left us a perfect pattern of thankfulneſſe, by his continuall lifting up his eyes to Heaven, giving thanks unto his heavenly Father, for all things. By whoſe example, wee are taught to give continuall thankes, as a teſtimony of our good will for his benefits beſtowed upon us. Let us pray alwayes; let us alwaies rejoyce, and without ceaſing give thankes, for it is the will of God the Father, in his Son Jeſus Chriſt towards us. Saint *Auſtin* briefly in this wiſe exhorteth us to bee thankefull, namely, heartily to ſay, God be thanked, which is but ſhort, yet not ſo ſhort as ſweet (no doubt) in the noſtrils of his heavenly Majeſty, and an acceptable ſacrifice, if it proceed from a truely thankfull heart. *Chryſoſtom* alſo willeth us to give thanks unto the Lord, & to bleſſe him, yea, although evill chances happen unto us; and then ſhall thoſe evils bee taken away: and on the contrary it muſt needes follow, (he ſaith) that if proſperous things happen unto us, and we continue unthankfull, our proſperi-

ry

ty ſhall be turned into adverſity. So pure a balme and ſweete odour is giving of thanks, that the Lord taketh it as a moſt acceptable recompence for all his benefits. Which ſince we cannot otherwiſe deſerve, let vs continually ſay, The name of God be praiſed: and that not with tongue onely, but from the depth of the heart. For it is a term ſometime uſed of the wicked, who have their reward with hypocrites. But bleſſe the Lord in faith, and thou ſhalt be bleſſed both in thy going out and comming in, both in the houſe and in the field, in all things, at all times, and in all places. The chiefeſt manner of thankes unto God is obedience unto his will, and to accept with patience whatſoever ſhall happen unto us: yeelding our ſelves to the will of him that ſendeth the ſame. For true thankfulnes is not in the tongue, but from the heart, which being fraught with unfained love to God, rendreth thanks acceptable, though the lips move nothing at all. Yet for the outward teſtimony of our thankfull mindes, let us openly give praiſe and thankes unto him that giveth all good things.

The

The Prayer and thankesgiving to God for his benefits.

O My GOD of vnspeakable mercy, and Father of marueilous louing kindnesse, the onely giuer of good and perfect gifts, who art more ready to giue, than we to aske: hearing before we call, and giuing before we desire, things necessary for vs: I yeeld thee humble thankes for thy continuall fauour and kindnesse towards vs thy poore creatures; for whose saluation, when we were lost, thou wast contented, euen of thy meere loue to send thine onely Delight into this world, thy Sonne Iesus Christ, taking humane nature vpon him, and abiding the most bitter paugs of death vpon the crosse, to redeeme vs againe into thy fauour, which by our disobedience was lost: to bring vs from darknesse and the shaddow of death (whereunto our blindnesse had brought vs) into the light of truth, to restore vs from ignorance and errour, to wisedome and knowledge, than the which a more precious gift could not haue beene bestowed vpon vs poore wretched creatures. what greater comfort, what greater ioy, what

grea-

greater benefit could thy diuinity haue bestowed vpon filly man, than of a castaway, to make him a saued soule: of a lost Soule, the childe of God: and of a poore banished wretch, an inheritour of the Kingdome of heauen? Lord, such was thine vnspeakeable loue, and the benefit that the obedience of thy Soune purchased for vs, that if it were possible for vs to yelde vnto thée as many thankes and praises, as could fill euen Heauen and Earth, and did yéld our bodies and soules to bitter torments in Hell, in that lake from which thou hast redeemed vs, it were nothing in recompence of the least part of this thy loue, in giuing this sacrifice, thy Sonne (in whom was thine onely and whole delight) to pacifie thine owne displeasure, and to purchase thy fauour and loue againe: A thing marueilous, that the offended should seeke attonement with the offender, after so vnspeakeable a meanes, and yet requiring nothing at our hands, but thankefulnesse and obedient hearts. Lord, giue vs thankfull hearts, that wee may yéld thée all possible prayses: which although I cannot sufficiently, yet Lord, I yéld thee thankes euen from

the

the bottome of my heart, from the very depth of mine vnderſtanding; who haſt deſerued farre more than any man or Angell can by any meanes ſatisfie, not onely in giuing thy Sonne for vs, but in leauing vnto vs a continuall remembrance of the ſame thine vnſpeakeable Loue, thy Goſpell, wherein conſiſteth the rule whereby we are directed, euen thy Word: which although heauen and earth paſſe and periſh, yet ſhall not one iot thereof (as thou haſt promiſed) diminiſh or decay, and without the which we ſhould haue continued in our accuſtomed blindneſſe and ignorance. Theſe thy benefits are vnſpeakeable: yet ſweete Lord, the creating vs after thine likeneſſe, and making vs after thine owne Image, deſerueth no leſſe praiſe and thankes; where it lay in thy power to haue faſhioned vs after ſundry other formes, as of wormes of the earth, fiſhes in the Sea, and beaſts of the land, moſt vgly and moſt ſtrange, hauing neither knowledge of thy will, ſenſe, nor feeling of thy goodneſſe (which is the ſweeteſt comfort in the world, without the which is no true comfort at all) nor enioying any quality either of body or minde, which is any thing at all com-

comparable to the gifts which thou haſt endued mankind withall. Moreouer (O Lord) I thanke thee, for all other thy vnſpeakable mercies and benefits continually beſtowed vpon me, for thy feeding, cloathing and protecting mee and mine hitherto, giuing vs all things neceſſary both for our ſoules and bodies. And ſweete Lord, ſeeing that of my ſelf I am nothing, neither can do any thing of my ſelf without thine eſpeciall help, for my releife & maintenance, I humbly beſeech thee, (for thy Sonne Jeſus Chriſts ſake), as of thy free fauour and mercy thou haſt giuen vnto vs thy creatures, all theſe, & many other vnſpeakable benefits hitherto, that ſo thou wouldſt grant the like loue and care towards vs, alwayes hereafter, that we may proſper in our vocations, and goe forward in the dayly ſeruice of thee, and through the merits of thy Son Jeſus Chriſt, obtaine pardon for our ſins paſt, and liue in faith, feare and loue hereafter, enioying al things requiſite for our releife, for Jeſus Chriſt thy deare Sons ſake, Amen.

O Lord increase our faith.

A short thankesgiving for the benefits of God.

I yelde thee all humble and possible thankes (O mercifull God) for that thou hast not onely heretofore tendred the saluation of our poore soules, and by the death of thine onely Sonne, redeemed vs from death to life: but dost also continue a tender care of vs, preseruing vs as the Apple of thine eye, from the dangerous assaults of Satan: and prouidest for vs all things necessary, deseruing more thanks and prayses, than the tongue of men or Angels can declare. Accept these my prayses and thankesgiuing (O Lord) I beseech thee, and increase in me a dayly desire to prayse thy goodnesse, acknowledging all and every good and perfect gift to come from thee: to whom with the Son, and the Holy Ghost be all honor and vncessant prayse for euer and euermore. Amen.

O Lord increaſe our faith.

A devout Prayer that we may alwayes have conſideration that we muſt die; which as it is good at all times, ſo eſpecially in the common plague or ſickneſſe.

Remember as thou art a man,
So muſt thou dye; none ſhun it can:
Nothing ſo ſure, the time unſure,
Wherefore take heede, live not ſecure.

The Motive.

SYLENVS the Philoſopher having knowledge but by the inſtinct of Nature, before the publiſhing of the Goſpell, ſaw further into the miſerable eſtate of men, in thoſe dayes, than we endeavour to underſtand, living too ſecurely now in the cleare Light of the ſame. For his opinion was, that if wee conſider with our ſelves what we are, whereof we are, and what we ſhall be, wee could not but lament our miſerable eſtate. Which ſaying of his was marvellous then when men lived in darkneſſe, but much more marvellous, that it is

no

no better considered and regarded now, in the time of the light of truth. For where we should have greater care to liue well, we live in wicked security; where we should have greater care to dye well, we fooliſhly thinke to live for ever, and ſo are we oftentimes taken unawares. But let us perſwade our ſelves, and not onely perſwade, but fully reſolve our ſelves that we ſhall dye, and let us endeavour to make a good end. For a good end excuſeth a bad life paſt, and contrariwiſe, an evill end is a greater argument of an evill life, and eternall death.

Forſake ſinne, and imbrace death willingly, ſo ſhalt thou ſeeme happy in this life & not unhappy at the houre of death. In the morning, thinke not to live till night; and at night, thinke not to live till morning; ſo ſhalt thou live much the more circumſpectly, and be alwayes readyto dye.

Account thy ſeife in this world but as a gueſt that lodgeth for a night, and ſo departeth in the morning, and as a wandring pilgrim of no certaine aboade, lift thy minde to God, having here no certaine City. For if thou live tenne, an hundred, or a thouſand yeeres, there is no helpe but the grave muſt be thine

end

end. Bleſſed are they that dye in the Lord; wherefore prepare thy ſelf to dye, truſt not thine owne wiſedome, for that will deceive thee, but in the wiſedome of God, that thy hope may be ſure, his joyes thine, and his goodneſſe thine inheritance.

The Prayer to be readily prepared to dye.

O God, the onely giuer of life, and the Maintainer and Preſeruer thereof, and the life after death, grant mée continuall due conſideration, that this body of mine is builded vpon an earthly foundation, and framed of the ſubſtance of duſt and clay, which is not durable, the glory whereof vaniſheth like the flowre of the fielde, which is ſoone cut downe and withered. The body is the manſion, or rather the priſon of the Soule, and the ſame ſo fraile, weake, and feeble, ſubiect to ſo many infirmities, diſeaſes, griefes, and maladies: yea, ſo many cauſes that procure the diſſolution of body and ſoule, that death often happeneth when we thinke leaſt thereon, it commeth ſuddenly as the lightning, and taketh vs at vnawares. Where-

fore

foꝛe grant, Oh God of my life, that I may haue ſuch continuall care, foꝛe-ſight and diligent reſpect vnto the di-rection of my doings, cogitations, and woꝛds, as I loade not my poꝛe ſoule ſo much with the burden of ſenſeleſſe ſecurity, ſin and iniquity, that the bo-dy (being ſuddenly entangled with the ſnare of death) be carryed where there is no reſt, no ioy, no comfoꝛt oꝛ conſo-lation, but continuall mourning, weꝛ-ping, and anguiſh of minde: As the glutton, ſpoken of in the Goſpel, who (going on blindly, looſely and careleſ-ly, without regard either of thee, oꝛ re-membꝛance of his end, in moſt dete-ſtable couetouſneſſe, and all kinde of wickednelle) was ſuddenly taken from his mucke and wealth (which hee had wꝛongfully gotten, and miſerably hoꝛded vp, denying poꝛe Lazarus the crummes that fell, and were taken from his table) and was carried by the diuell and his angels into euerlaſting and moſt painfull toꝛments, where was weꝛping and gnaſhing of teeth. Oh (my ſweet Loꝛd) let not my heart be blinded with the veile of vanity, noꝛ (noulled in the delights of this woꝛld) ſo intangled in the net of con-cupiſcence, oꝛ clad in the weedes of wil-

wilfulnesse of mine estate, that I be taken as the rich man in the Gospell, who was taken vnawares from his abundance, and left his riches he knew not to whom. In stead of heauenly contemplation and godly Cogitations, (which thou requirest at all times of such as are thine: but especially at the houre of death) there appeared in him a most horrible countenes, which thou vtterly abhorrest: a manifest token (good Lord) of forgetfulnesse of his end, and an argument that hee was the child of Satan. But thou shewest mercy to as many as conuert and turne to thee.

Oh my most louing Father, lighten mine eyes that I sleepe not in sin, nor wander in darknesse, according to the will of the flesh, that I fall not vnawares into the dungeon of destruction, death and Hell; and make me alwayes ready and willing to come vnto thee, euen with desire, when it pleaseth thee to call me, in laying thy hand (by any plague or sickenesse) vpon me. Let mee not draw as it were backward, when thou inuitest mee to the sweet banquite of thy heauenly Kingdome, as by thy word and Gospell preached. and reuealed vnto vs, which

is

is an especiall calling of us: and when I feele my selfe distempered, grieved or vexed with any kind of sicknesse, plague or disease, which is another of thy callings, and an especial warning that wee must die; or when by course of time in extreame age, wee imagine our end to bee neere. But Lord, when I am at my daily business and labor, when I eate or drinke: when I am in my best temperature and health, in my chiefest yeares, at all times, and in all places, give me grace to thinke that death standeth at my elbow, alwayes ready to strike mee: that I sleepe not in sin and security, till the time suddenly come of my departure, and so I be taken unprovided, & perish without repentance. Oh Lord, who can perswade himselfe to live long and see many dayes? especially in dangerous and contagious times of sicknes, seing so many examples dayly to put us in minde of death! For in the most temperate time of health, some at their mothers pappes (by humane iudgement likely to live long) suddenly give up the Ghost; some in their youth, some in middle yeares, yea, and when gravest experience aboundeth, most men are suddenly called away,

and are no more seene. All which notwithstanding (O Lord) such is the blindnesse of our nature, that we think this world a continuall being for us, and covet even with greedinesse to see many dayes, where we heape sin upon sin, to the overburdening of our poore soules; seldome or not at all thinking to dye. But grant my most sweet Lord, that as I desire to live, so I may have a great desire to live well, that I make an happy end, abandoning the feare of death, that the cogitation thereof may dwell in peace within the mansion of my heart: and when it shall appeare neere unto me, I flye not from it, but may goe forth with joy to meet the same, considering that it is a means to end my cares, and to begin my joyes: It is the finishing of my sorrow, and an entrance into a blessed estate; which made thy servant Paul to say, That he desired to be delivered from the burthen of his life, and to be with thee, where is nothing but joy unspeakable; & contrary, here on earth, nothing but care and woe: which moved thy servant Iob to call his life a warfare, and this world a wildernesse, where is nothing but conflicts betweene the flesh and the spirit,

dayes

dayly increase of sinne, and continuall care of vanities. Oh God, give us carefull hearts to love thee; while wee live here, give us continuall feare, unfained zeale, perfect faith, and godly care to doe good to all men, and earnest desire to come unto thee, who art the end of all trouble and labour, and the beginning of ease; the end of strife, and the beginning of peace: the end of all misery, and the beginning of all blessednesse: the end of death, and the beginning of life, whereunto sweet Lord, grant that with unfained desire, we may faithfully endeavour our selves to come, where thy Sonne is gone before to direct us the way, and where thou sittest to judge according unto every mans workes, making all those that thou findest with the Lampe of true Faith burning in their hearts, partakers of the everlasting ioyes thereof; In number of whom, Oh Lord, accept mee here, and cleanse mee from all my sinnes, that I may appeare among them in the world to come, through the same Jesus Christ our Lord; in whose name I commend my selfe into thy hands, to live for ever in thee sweete God, Amen.

O Lord, increase our faith.

A short Prayer to be mindfull and ready to dye.

O God, in whose hands consisteth the life of all mankinde, for thy Sonne Jesus Christs sake, vouchsafe to give me grace, to set before mine eyes (as a most certain marke whereto this fraile body of mine must tend it selfe) death, which is to the faithfull the end of paine, and the beginning of pleasure; the end of misery, and beginning of blisse: but to the secure and careless, the end of their pleasures, and beginning of eternall paines: give me therefore (good Lord) an earnest desire of serving thee, and leading my life according unto thy will: that whensoever it pleaseth thee to call me, I bee not (through feare) stricken with doubt of condemnation, but even at the last gaspe, through unfained faith in Jesus Christ, may take and have taste of eternall salvation: So shall not death be terrible to me, but rather when it commeth, I shall with joy receive the same, in the name of

of Jesus Christ, mine onely Saviour and Redeemer, Amen.

O Lord, increase our Faith.

A Prayer for all men, at all times necessary.

Pray thou in Faith for each degree,
As God by James *commandeth thee:*
So shalt thou prosper in thy ways,
And live forth many happy days.

THis Prayer following, is for the prosperous estate of all men in generall, and hath many branches, very fit to be often used of Christians; wherein, they pray not onely for themselves, but they crave things necessary as well for them that are absent, as present; yea, for all men; a thing most commendable and godly. And therefore Saint *Iames* willeth us to pray one for another that we may be heard of God: for the Prayer of the righteous availeth much. Love thy neighbour as thy selfe, saith Christ, and pray instantly for all men. Whereby we see, that it is not enough for us, neither are we discharged, praying onely for our selves, but we must pray for all men. Wherein is also included a commandement to pray for

our enimies, that God will bleſſe them with ſpirituall bleſſings, whereby they may become conformable to his will, and ſo decline from their pretended evils againſt us: but we ſhould eſpecially pray for all Chriſtians. The ſum of our common and accuſtomed Liturgie.

The Prayer for all men, to be ſaid of all Chriſtians.

O Almighty GOD, the Father of all that beleeve in thee, have mercy upon us, who moſt miſerably have offended thee. Remember not our offences, nor puniſh us according to the multitude of our ſinnes. Pardon us, and ſpare us good Lord, whom thou haſt redeémed with the blood of thy Son. Direct all our cogitations and actions, that wee give no occaſion of thine anger towards us: for ever mercifully defend and ſave us from ſinne and all manner of miſchiefs, from the crafts and aſſaults of Sathan, from thy diſpleaſure and eternall damnation: Good Lord, for thy Mercy ſake, deliver us from darkneſſe and miſbelieke, from haughtines of mind, from malice, envy, hatred,

hatred, or double dealing, from evill motions of our corrupt flesh, and from all worldly vanities. Save us from plague and pestilence, from extreame hunger and famine, from sudden death, from heresie and false Doctrine; and grant us alwayes will and ableneſſe to fulfill all thy most godly commandements, with a clean & upright heart.

Be present with us (good Lord) in all our troubles, vexation of mind, and at the houre of our departure hence. And for thy meere mercy sake, be thou favourable unto us in the day when we must give account of our life past, that we be not rewarded according to our deserts: but by the merits of thy Sonne Jesus Christ, may enioy eternall salvation. Oh most mercifull and everliving God, I most miserable and most wretched sinner here humbly prostrating my selfe before thee, beseech thee to listen to my petitions. Grant unto thy universall Church godly and devout Preachers of thy Word and Gospell; that it may dayly increase in vertuous & godly government, growing and proceeding, from faith to faith, truely knowing thee, and unfainedly serving thee. Grant unto thy servant Charles our King, true under-

ſtanding of thy will, and unto his Counſell, knowledge, and wiſedome; that under him, for him, and in thy name, they may eſtabliſh good lawes ſtatutes, and ordinances, for our good and godly government: and unto all thy people grace, continually to fulfill the ſame. Bee thou (good Lord) his defender in all aſſaults of his enemies, and ſo rule his heart in thy faith, feare, and love, that hee may alwayes ſeeke to advance thine honour and glory, deface ſuperſtition, errour, and falſe religion, and ever bee able to vanquiſh and overcome ſuch as riſe up againſt him or thy Gospell. Lighten the hearts of all Biſhops, Miniſters, and Paſtors of thy Church with true underſtanding, and ſincere knowledge of thy word, that they may not onely in ſpeech, and doctrine, but alſo by their converſation & life, ſoundly and ſincerely declare the ſame, and cauſe the ſame to be taught and publiſhed to the edification of all thy people. O Lord, let not ſuch as are put in authority to ſee the due execution of thy lawes, be ſlow, negligent, corrupt, or ignorant therein: but indued with grace, wiſedome, underſtanding, and boldneſſe, may execute iuſtice and

maintaine thy truth, without affection, fauor or respect of persons. Vouchsafe to indue us all with continuall good will one toward another, that wee may liue all the dayes of our life in vnity, peace, and godly agreement, pleasing thee, by liuing according to the rule of thy commandements. Grant us (Oh Lord) feruent desire to bee where thy word and Gospell is preached and taught, and indue us with thy grace to heare and beare away, and not onely to heare and beare away, but to exercise the same in our conuersation, that the truth of thy Gospell, which is the fruit of thy holy Spirit, may dayly increase in us. And call home all wandring soules which are carryed into blindnes, by the subtilty & procurements of Satan & his wicked ministers, following strange gods, and worshipping that that cannot auail them; giue them repenting hearts, conuerting their soules. Shew them thy true light, that they seeing it, may by little and little, attaine vnto the perfect enioying of the same. Strengthen all them that haue taken hold of thee by true faith, and pure religion, that they fall not from thence by the deceiuable shews of any cor-

terfeit sect, or force of any persecution. Comfort those that are weak, and lift up those that are down, that they by thee, and thou by them mayst beate downe, and keepe Satan under our feete. Vouchsafe good Lord, to give succour, helpe, and comfort, to all such as are in any kinde of affliction, danger, necessity or tribulation. Preserve and keepe safe all such as labour or lawfully travell by sea or land, for the benefit of our common weale. Strengthen all women with-childe, and send them good deliverance. Comfort all them that are sicke, and give them either patience to beare it, or mitigate their griefe. Give health and nourishment to all young children, and grant them grace to goe forward in nurture and knowledge of thy will. Lord, we beseech thee to shew compassion upon all such as suffer imprisonment, and give them deliverance at thy good pleasure. Provide (good Lord) for such poore children as are fatherlesse or helplesse: consider the cause of all widowes, and be helpfull to them in their distresses. Lord, have mercy upon all men; forgive our enemies, and such as persecute us: and if it please thee, turne their hearts, Fructifie those things

on earth which thou hast appointed for our use: and so increase the same, that wee may enioy the fruits thereof, with sufficiency for our necessities, in time conuenient. And vouchsafe to giue us grace, to fall downe vpon the knees of our hearts with vnfained repentance of our sins, that we may obtaine at thy mercifull hands, pardon for our offences, negligences and ignorances; and vouchsafe to indue us with thy holy Spirit, that wee may go forward in dayly amendment of our liues, and gouern the same according to thy will, vnto our liues end. Amen.

O Lord, increase our Faith.

A Prayer for the true obseruation of the Commandements of the Lord.

Pray that thou mayst fulfill the will,
Of him whose hand defends thee still:
And those precepts forget thou not,
Which Moses for thy learning wrot.

The Motiue.

BLessed is the man (as saith *Dauid*) that delighteth in the Law of

of the Lord, and meditateth therein day and night; he ſhall be bleſſed in his goods, in all that he taketh in hand, at his going out and comming in, and in all things. But contrariwiſe, he that declineth from his commandements, and neglecteth them, ſhall be accurſed in all his ways, and nothing ſhall proſper with him; although for a time it flouriſh in ſhew, the end of the ſame will be evill. And therefore *David* in his prayers (conſidering his owne infirmities) beſought the Lord to inſtruct him in his commandements; ſaying, Make me, O God, to underſtand thy lawes, and I will meditate upon all thy wondrous workes: yea, his delight was in the commandements of GOD. And *Salomon* ſaith, That he that turneth away his eares from hearing the Law, his prayer ſhall be abhominable. For it is the will of God, that wee ſhould keepe his Commandements. Pray therefore that God will ſtirre up in you an unfained zeale in all your doings and enterpriſes to obſerve the law of the Lord, which none without the eſpeciall help of the Spirit of God, can doe: pray therefore for the ayde of the holy Ghoſt, to doe the will of God. But we may not thinke, that we can performe

forme the law of God ſo ſoundly, as nothing ſhall bee found ſamiſſe in our doings, though we be never ſo preciſe; for then we deceive our ſelves. For we are all ſinners, and therfore what we want in performance of the will of GOD, Chriſt is ready with his merits to anſwer for us. Yet may wee not be therefore diſſolute, and careleſſe, but ſtudious in the Commandement of God: and for that to performe them to the uttermoſt we be unable, we muſt crave Gods aſſiſtance, to doe it as far forth as poſſibly we may, and God will accept the will for the deed.

The Prayer for fulfilling Gods Commandements.

Oh Almighty Iehovah, God of Heaven and Earth, who haſt promiſed thy ſelfe even from the beginning, to bee our Lord and our God, our ſhield, and our fortreſſe, our buckler and defence, our caſtle and refuge: who haſt brought us with a mighty and ſtrong hand, with an outſtretched arme, out of the land wherein we were ſtrangers, wherein we lived in bondage, under the yoke and tyranny of Antichriſt and Satan, into

the land that floweth with milke and hony of true religion, wherewith thou feedeſt the ſoules of thy faithfull ones, to their unſpeakable comfort. Grant that as through thy meere mercy and love thou vouchſafeſt to bring us into this world, and frame us to thine owne image and likeneſſe: ſo wee may account thee as our onely GOD, worſhipping none other beſide thee, making to our ſelves none image of any likeneſſe, neither of things above, or things beneath, nor to ſeeke helpe at the hands of any (as a GOD) beſide thee: who, as by thy mighty power thou broughteſt the children of Iſrael out of Ægypt, by the hands of Moſes and Aaron, where they were in bondage, where they were continually oppreſſed with ſundry kinds of vexations both of body and minde: So thou haſt vouchſafed to bring us, and to deliver us from a greater bondage, ſervitude and ſlavery, even from the power of Sathan, under whoſe tyranny we reſted, and now eſcaped not by any other policy, ſtrength or power, but by the blood-ſhedding of thine onely Sonne Jeſus Chriſt, who tooke upon him the death of the croſſe for our ſakes, to bring us from darkneſſe

nesse (wherein we walked according to the will of the flesh) unto the true knowledge of thee againe, and to redeeme us out of the bondage of sinne, into the land of righteousnesse, from blinde ignorance, to the bright shining day starre of thy heavenly will, who art not onely a most loving and gentle Father, but also a most sharpe punisher, and revenger; who art not onely desirous that wee should come unto thée, but art also most zealous over us, lest wee should seeke or follow any other gods besides thée. Yea, in all our afflictions and troubles, thou wilt that we seeke onely unto thee, and being relieved to attribute the onely means thereof unto thy selfe: whereby thou hast promised to be mercifull unto thousands that love thee, feare thée, seeke thée, and truely take hold on thée, as their onely God: and againe threatnest vengeance upon the third and fourth Generation of them that hate thee, & follow strange gods, neglecting thy Commandements. O sweet God, vouchsafe that wee never put our fet towards any strange gods, appeare their help never so likely or plentifull: but that it may both now and ever continue in our hearts to con-

fesse

feſſe both in woꝛd and conveꝛſation, that there is none other God beſide thee, who art a moſt gracious and loving father. Have mercy upon us, O Lord, have mercy upon us, and ſo vouchſafe to direct us in all our doings, cogitations, and woꝛds, as we may alwayes and in all things, fulfill thy will, without taking thy holy and moſt glorious name in vaine, by blaſphemous ſpeeches diſhonouring the ſame: keepe us, moſt loving Father, not onely from the moſt deteſtable ſin of periury, whereby thy holy name is often defaced, and as it were troden under foot, as in making it the authoꝛ of abhominable falſhoods and lyes: but from all fribolous and vaine oathes, which (to the great griefe of thy children, and diſhonour of thy name) are moſt uncomely in the mouth of ſuch as unreverently and raſhly uſe it, even in common ſpeeches, without any urgent cauſe, whereby they fall into the moſt hainous ſin of taking thy moſt glorious Name in vaine. Oh Lord, forgive us, and grant that wee may uſe ſuch a reverent manner, and godly order, in tryall of matters of controverſie, as we may be alwayes true hallowers, and not abu-

ſers

ters of thy name therein. And forasmuch as thou within six dayes didest finish all things in the beginning, and in the seventh day didst rest from the same labour, commanding us to observe the sanctification of the same for ever, and to rest from all labours, travels, and worldly businesse; and not onely our selves, but all other whom thou hast committed unto our charge, as Servants, Oxen, Asses, and such like: Grant that wee may not onely lay aside all worldly cares and busines on the Sabbath day, resting our wearyed members, but may in all things sanctifie, and kéepe it holy, with godly exercises, divine prayers, and heavenly meditations, with carefull & diligent regard to the avoyding of all wanton pastime, foolish and uncomely exercises, & unlawfull practises, whereby oftentimes, the affection being moved to impatience, powreth forth choler, to the dishonouring of thee. Let our conversation be altogether modest; mortifie our owne desires, wholly applying our selves not onely on the Sabbath day, but all the weke, yea, all our whole life, to the service of thée, to the honouring and glorifying of thy name, to the benefit

of

of our soules, prosit of our neighbours, and due reverence to our Parents, whom thou hast commanded us to honour, love and obey, as the instruments of our beginning, thou being the workeman. Grant Lord, that we truely and unfainedly reverence them as thou willest we should, that we may long continue upon the earth, not in the number of careleſſe and disobedient children, in whom resteth no thankfulneſſe for so great benefits had and received at the hand of their Parents, from whom thou hast sayd thou wilt withhold thy blessings, and altogether deprive them of their liberty of living. But grant that we may so order our selves by thy grace, both to them and other our superiours, that we may receive at thy hands many good gifts and length of dayes here, according to thy promise in Christ.

Let it likewise pleaſe thee, O Lord, to continue thy blessings in and upon us, that it may goe well with us, all the dayes of our lives. Take from us sweete Lord, all desire of revenge, all rancour, malice and hatred, leſt the divell (who readily stands to pricke us forward to a desperate minde) procure us to slay the innocent. We beseech

thee

the Lord, let not at any time such evill imaginations enter into our hearts, lest wee giving our selves over thereunto, loose the reines of our naturall disposition, which is so inclined to wrath, that unlesse the strength thereof be subdued, or the venemous sting thereof pluckt out by vertue of thy holy Spirit, it provoke us to waite opportunity, to wreeke our malice with violence upon such as by small occasions have offended us: yea and by little and little break out into the flame of deadly hatred, and to seeke to destroy the innocent.

O Lord, forbid it, and keep us from the most pernitious sinne of adultery, which being so odious in thy sight, thou causedst to fall in one day for the same 23000; but indue us with thine holy Spirit, that we may keepe our bodyes cleane and undefiled members of thee, and indued with perfect charity, may abandon all occasions that may procure us to offend thee, retaining a godly behaviour, which thou dearely lovest; and expel evil concupiscence, which thou most abhorrest.

Oh mercifull God vouchsafe to keep us from taking any thing by indirect meanes from any man whom we ought

to

to loue as our ſelues. The deſire whereof good Lord, proceedeth often by ſcarcity and want, by poverty and need, which indeed thou art able and willing to ſupply, without any vnlawfull meanes. And therefore I beſeech thee to grant us a ſufficient and vnfained hope in thee, to be relieued in thy good time, and vtterly to deteſt the horrible ſin of ſtealing: for thou haſt promiſed neither to faile us, nor forſake us calling faithfully on thee in time of our neceſſity. And as we ought to beware of taking any thing from others by ſtealth: So likewiſe vouchſafe (when any occaſion ſerueth or matter ſoreeth, to beare witneſſe of the truth in controuerſie) to grant us hæduull minds, to diſpoſe and teſtifie that which is truth, according to our knowledge, without any reſpect either of ability, friendſhip, or fauour of the one, or the enuy, malice, or poverty of the other. And grant that we raiſe no falſe accuſation or ſlander vpon any man: conſidering that the ſame fault whereof we wrongfully accuſe another, ſhall bee imputed great vnto our ſelues: but that we may keepe our mouthes from ſpeaking any thing hurtfull vnto others,

and

and shew our selves helpfull, both in word and deede: and like good men secretly meditate aforehand, what we ought to speake, not letting the bridle of our lips lose to babble out that which first commeth into our mindes; and that we may content our selves with our estate, whatsoever thou sendest, without any ungodly desire of any thing that belongeth unto our neighbours. And grant us by thine especiall grace, evermore truely to observe, and faithfully to fulfill all thy most godly Commandments, in the name and for the sake of thy Son Jesus Christ. In whose name, aswell for grace to keepe thy lawes, as also for all necessaries for body and soule, I heartily beseech thee by that forme of prayer which he hath set downe unto us, in these words:

Our Father which art in Heaven, hallowed be thy Name, thy kingdome come, thy will be done in Earth, as it is in Heaven. Give us this day our dayly bread, and forgive us our trespasses, as we forgive them that trespasse against us, and leade us not into temptation, but deliver us from evill. Amen.

O Lord increaſe our faith.

A ſhort Prayer to fulfill the Commandements.

FOrasmuch, Oh God of all wiſedome and mercy, as thou for our direction and good living, haſt by the hands of thy Prophets ſet downe and preſcribed unto us, godly inſtitutions for us to follow, promiſing to bleſſe them that keepe the ſame, and to puniſh the breakers thereof, I moſt humbly pray thee to vouchſafe us not onely diligent care and daily indeavour, but withall thine eſpecial and ſaving grace to fulfil all thy Lawes according to thy moſt holy and bleſſed will, through Jeſus Chriſt. Amen.

A Prayer for the ordering of worldly riches, very neceſſary for ſuch as God hath indued with wealth of this world.

Even as thy wealth increaſeth, ſo
Pray that thou mayſt it well beſtow:
For they that have their wealth at will,
Are plagued worſt, (uſing it ill.)

The

The Motive.

OVr Lord and Saviour Jeſus Chriſt, the fountain of all bounty, giveth an hundred fold in this life, and life everlaſting in the world to come, to all ſuch as for his ſake renounce all worldly goods unfainedly, to follow him; commanding us to be ready to give, and glad to diſtribute to the neceſſities of others, and that not vaine-gloriouſly, but truely charitably. For he ſaith in the ſeventeenth of *Matthew*, that the left hand ſhould not know what the right hand giveth; but, give, and it ſhall be given thee: and miniſter unto the holy ones of God, and it ſhall be rewarded thee. Breake thy bread unto the hungry, give drinke unto the thirſty, &c. And take heed, that when thou giveſt, it be for Gods ſake, who hath given thee ſtore, to the end that thou ſhouldeſt extend thy liberality, to the relieſe of the neceſſities of the Saints; neither grudgingly nor by compulſion nor for praiſe or vaine-glory; but with modeſty and zeale, and with a free heart, concealing thy good deeds; and thy heavenly Father ſhall reward thee openly. Covet not to be rich, leſt thou

fall

fall into temptations, and into many fooliſh and noyſome luſts, which drowne men in perdition aud deſtruction. For the deſire of money is the root of all evill, cauſing men to fall from faith, and to pierce themſelves with many ſorrowes. Therefore while we have time, let us doe good to all men, and chiefly to thoſe that are of the houſhould of Faith. Be doers of the Word, aud not hearers only, deceiving your ſelves. Truſt not in uncertain riches, but in the living God: whoſe hands preſerve the poore as well as the rich, not reſpecting the perſon of the one, more than of the other: he regardeth and carefully provideth for the needy, and thoſe that are in neceſſity that truſt faithfully in him, and ſendeth the rich empty away at the laſt. Therefore to doe good and to diſtribute, forget not; for with ſuch ſacrifices God is pleaſed.

The

The Prayer for grace to use riches rightly.

Y bountifull God, and most mercifull Father, I thanke thee, for that, although I came into the world naked, bringing with mee not so much as one ragge to cover this silly and weake body of mine, wanting sustenance and foode, without the which, life cannot endure: I have received the same at thy mercifull hand, and that most largely: the one to cover and kepe my naked members from shame, from parching heate in the Summer, and extreame cold in the Winter; and the other to fede and nourish mee, insomuch as I have by neither of these extremities fainted or bene confounded, to this day. I have not continued in nakednesse, wherein I was borne, but in warme and necessary cloathing; not in hunger, but in fulnesse, not in scarcity, but in abundance, and sufficiency of all things; not in want, but in wealth; not amongst the lowest, but with the highest: which blessings of thine I confesse were not gotten by mine owne

induſtry and paines, nor by mine owne policie or wiſdom, nor beſtowed on me for my own ſake or deſerts, who am borne in ſinne; but were ſent from thee as thine owne free bleſſings, farre paſſing the capacitie of man to comprehend, by labour to get, or policie to purchaſe: but onely by thy bleſſed providence, ſetting thy helpfull hand unto the godly induſtry of ſuch as by their honeſt vocation and iuſt travell, ſhall endeavour to gather the ſame, which is thine onely and bountifull gift: as alſo where thou giveſt and bleſſeſt thy children with the inheritance of their Parents, it is thine unſpeakeble bleſſing. And therefore grant Lord, that as thou haſt freely beſtowed theſe thy gifts upon me without any deſerts of mine; ſo grant that I may duly conſider the mutability, the ſlippery hold and unconſtancie thereof, and with ſuch feare and reverence uſe them, as the feare of alteration doe not load and encumber my mind with ſuch ungodly cares, as drive worldlings ſeldome to reſt without ſome doubt and perturbation of mind, breeding within them divers great inconveniences, as haughtineſſe of mind, contemning

temning others of inferiour conditions, with a grudging disdain of them in respect of themselves, puffing up their hearts with arrogancie, vaine-glozy, excesse, gluttony; and finally, leading them into all kinds of vices, making them even to forget themselves and thee, being led by the indirect rule of their own proper nature, which is altogether contrary to thy will. But forasmuch as these our worldly riches do tend either to the winning or losing of thy favor and love, & thy love is the end of our happinesse, grant unto me and all men thy grace and assistance in testifying, ordering and occupying these terrestriall things, that neither the love of worldly commendation, nor praise of men make me prodigall in spending them, nor covetousnes draw me to hazd and lay them up for to cankor and rust, and where it may bee taken away with theeves; but as I have plenty, so I may be liberall, distributing according to the proportion thereof, unto the necessitys of others, as the cause of their neede and mine ability shall require. And as it pleaseth thee to increase our store, so make us more and more thankfull, and more ready to give, induing us

with the more humility, gentleneſſe, and piety, that we may ſtretch forth our hands with glad hearts, to helpe the helpeleſſe, to feede the hungry, to cloath the naked, to comfort the comfortleſſe, that theſe thy moſt bountifull gifts bee not beſtowed on us in vaine. That wee bee not in any caſe like the rich man, ſpoken of in thy holy Goſpell, turning our eyes from the begging cries of poore Lazarus, but may willingly impart ſuch things both of our table and ſtore, as it hath pleaſed thee to beſtow on us, unto the neceſſity of the poore: take from us all hardneſſe of heart, and extreame dealing towards ſuch as by any light offence have diſpleaſed us: conſidering that wee are our ſelves, as the loweſt, and meaneſt, and weakeſt, and not to diſdaine the ſimpleſt, alwayes weighing our beginning, and our preſent eſtate, how it may pleaſe thee to alter it: and what may befall unto us before, or in the end, as alſo to be mindfull of ſuch as are of lower eſtate and calling, yea, of the worſt and pooreſt, and do for them the beſt wee may, and as occaſion ſhal require, without overcharging any that for their right ſake any thing at our hands, that in

the

the end we may bee found good and faithfull Stewards of that Talent, which thou hast put us in trust withall heere.

Oh Lord, make mee willing to forgive them that offend me, acknowledging my selfe a thousand wayes more offensive unto thy Majesty. Pardon mee, Oh GOD, of Mercy, and give mee grace to mend mine evill and corrupt life, and let mee not by mis-spending and abusing thy gifts here, make forfeiture of so pretious a dwelling place, as thou through the bloodshedding of thy Sonne Jesus Christ, hast vouchsafed to all such as shew themselves faithfull Stewards of thy Talents here. Make me to consider (good Lord) the vanities of this wretched World, and give mee thy grace daily to contemplate, and in faith to behold the faireneſſe, beautie, and certainty of thy heavenly kingdome, that I may dayly grow in hatred and contempt of this vale of misery, and the vaine pleasures thereof, and bee ready at thy fatherly call, to come unto thee, willingly bearing the burthen which the World continually chargeth me withall.

Oh Almighty and mercifull God,

giver of all good things, and the taker of them away againe at thy good pleaſure, make me in proſperity alwayes thankfull: and if thou viſit me with poverty, endue me with perfect patience; that the delight of the one lull me not aſleepe in the cradle of ſecuritie, nor the heavineſſe and griefe of the other waken me with the dangerous darts of deſpaire. Strengthen mee, good Lord, for thy Sonne Jeſus Chriſts ſake, and help me in this my great account which I have to yeeld at my laſt and finall Audit, which I am to make before thee, the high Steward of my ſoule, when and where there ſhall be nothing left undiſcharged, but ſhall be forced to account receits and actions, which I little thinke on now, and prized even then to be parcell of that whereof thou madeſt me ſteward here.

Grant therefore, gracious Lord, that I may not beſtow my talent only to mine owne uſe and behoofe, but to the furtherance and help of them that ſtand in need thereof. That in the end thou mayeſt with this comfortable ſaying receive mee: O thou faithfull ſervant, ſeeing thou haſt been faithfull over a little, I will make thee Steward

over

over much: even partaker of that place which thy Sonne hath purchased. In hope whereof I doe wholly yeeld and commend my selfe, and all that I have into thy hand, praying thee to direct mee by thy grace and wisedome, to the bestowing it according to thy will, in the name of thy Son Jesus Christ to whom with thee and the holy Ghost, be continuall laud and praise, for ever and ever, Amen.

O Lord, increase our Faith.

A short Prayer to use wealth as we ought.

O My God almighty, the giver of all good things, the onely stay of mankind, their guide and comfort; give grace unto me thy servant, that as thou hast blessed my store, & increased my wealth insomuch as I have not onely that which may suffice mine own necessary want, but have also sufficient to relieve others in neede: drive from my heart all naturall desire of more, and give me a will to distribute, and according to the abundance of my wealth, to feed the hungry, to cloath the naked

and doe all things else which thou requirest of them on whom thou bestowest thy blessings, to the furtherance of godlinesse; and not to live to my self, and for my selfe onely, but to the helpe of all that want my furtherance, that laying up a good foundation, in the end I may leave the world willingly, and purchase through Jesus Christ, thy kingdom eternally: which for his sake grant us sweet God, Amen.

O Lord, increase our Faith.

A Prayer to be said of a woman with child.

As Eve *thy Grandame caused thy thral,*
Pray to the Lord, ease it he shal:
For as by Eve *thy thraldome came,*
Christ Jesus since did cure the same.

The Motive.

PRay that GOD may mitigate the paines of your travell, which by reason of the transgression of your grandmother *Eve*, God hath pronounced to be great, saying unto you all: In sorrow you shal bring forth your children. And you dayly see that the extremities thereof,

thereof, doe often end the daies of many: who before the houre of their travell were healthfull and ſtrong: wherefore I thinke it a part of great wiſdome to prepare & addreſſe your ſelves againſt the houre, as againſt the time of death; for without the merciſull helpe and favor of almighty God, you cannot eſcape death. But God is both mighty and merciſull; he can and will deliver you luckely if you ſerve him truely: wherefore I wiſh that as many as are in that caſe, doe betake them humbly on their knees to Gods will in hearty prayer for his aid, without whoſe outſtretched arme, no womans helpe can bee availeable in that behalfe; pray therefore; pray that God of his tender mercy will vouchſafe you an houre, wherein you may happily be delivered and bee made ioyfull mothers. God is the beſt midw-wife, the beſt nurſe, & the moſt comfortable guide of all them that depend upon him in their travell.

The Prayer for a woman with child.

O Lord merciſull God, & omnipotent Father, & creator of all things; who in the beginning haddeſt placed

mankind in moſt unſpeakable happi-
nes, wherby they ſhould haue cõtinued,
had not our firſt parents broke thy pre-
cept & will, wherby they procured thine
indignation againſt themſelues, and
their poſterity for ever, that the earth
for their ſakes was accurſed, denying
things neceſſary for their vſe, without
their great labor, indultry, paines, and
ſweat of body: and vnto vs the daugh-
ters of Eve, for her tranſgreſſion, thou
haſt adiudged moſt grieuous pains and
torments of body in the trauel of child-
birth, ſaying: That in ſorrow & great
pains we ſhould bring forth our fruit:
a heauy ſentence thou knoweſt it is (O
Lord) and we feele it to take ſharpe ef-
fect in vs. But ſweet Lord, forasmuch
as thou art mighty, and bringeſt all
things to paſſe, according to thy good
pleaſure, and ſheweſt thy ſelfe in no-
thing more omnipotent, than in the con-
ceiuing, forming and bringing man-
kind into this world, which (although
it were in the beginning ordained moſt
eaſie) yet by the ſubtiltie of our conti-
nuall enemy ſatan, in cauſing our firſt
Parents to tranſgreſſe thy command-
dement, and to breake thy will by ta-
ſting the forbidden fruit, it is now moſt
painfull, grieuous and perilous: in ſo-
much)

much (Oh sweet Lord) as without thine especiall grace, favour and mercy, it is altogether impossible for us, a weake sex, fraile women, to beare and abide the same: our imperfection and feblenesse is such, as of our selves we are not able to endure the least of all the pangs and sorrowes that doe accompany this kind of travell. Wherefore (sweete Lord) my humble and hearty desire unto thy maiesty is, for Jesus Christs sake, that thou wouldest vouchsafe to extend unto me, and to all women in this my like case, thy mercy and loving favour to mitigate the pangs thereof, that wee may bee able patiently to endure and continue the pangs of our travell at the houre appointed. And make that easie and light unto us, which our deserts have made burdensom and heavy; make that sweet, which our owne deserts have made sowre, that the burden wherewith I am now loaden, may graciously be delivered from my weak body.

Send us all (good Lord) happy deliverance: that we may be made joyfull mothers. And vouchsafe unto me, and to all that have conceived, and be with childe, strength to bring forth that which thy omnipotency hath so wonderfully

derfully wrought in us. Be preſent with us in our troubles, (Oh Lord) help us moſt mercifull God, mightily deliver us: let thy power, might and love be no leſſe manifeſt in the delivery, than in the forming of thy creature, that being through thy goodneſſe made glad and joyfull mothers, we may obtaine our perfect ſtrength againe, and live to praiſe and pleaſe thee for evermore, Amen.

O Lord increaſe our faith.

A ſhort and moſt neceſſary Prayer alwayes to be ſaid of one with child.

Oh Lord, whoſe goodneſſe we have offended, and deſerved infinite plagues, looke upon me and pardon me; lay aſide thy juſtice, and ſhew thy mercy; let me enjoy the benefit of thy helping hand, and not feele the weight of thy heavy diſpleaſure. Favourably lighten me of this heavy burden: in thy good and gracious time, and in the houre and inſtance of my delivery, be preſent with me (Lord) and tender my ſafety, through Jeſus Chriſt, Amen.

O Lord, increaſe our Faith.

A thankſgiving to God after the delivery to be ſaid of the women that are preſent.

As God hath now deliver'd thee,
So well thy praiſe deſerveth hee:
For if he had not ſtood thy friend,
Theſe pangs had brought thee to thine end.

FOraſmuch as it hath pleaſed Almighty God of his great goodneſſe to give thee good deliverance, and to rid thee from the great paines and perill wherewith thou wert even now afflicted, fall downe humbly, and proſtrate thy ſelfe in heart with all that are preſent, giving no leſſe unfaigned thanks unto his omnipotent Majeſty for his holy helpe in ſaving thee, than thou diddeſt or oughteſt to pray for his aide, comfortably to deliver thee: and let not the joy or glad tidings of a ſon or daughter borne into the world, or the departure of them, ſo much poſſeſſe thy heart with joy or heavineſſe, but that it may bee alwayes ready to give praiſe to God for thy ſafe deliverie. Learne of

Hanna

Hanna, who being delivered of a ſonne, gave hearty thankes to GOD. And thinke not that the extreame plunges of the very birth being paſt, thou art preſently acquitted of all dangers: for the weakneſſe, frailty, and rawneſſe of your health, is many dayes after, great. And therefore whatſoever thou be (tendring thine own ſafety] praiſe God continually, praying for ſtrength, and he wil give it thee: for unthankfulneſſe is a meanes to purchaſe (inſtead of Gods favour) his indignation to puniſh thee anew: praiſe the Lord with thankes, it is a ſacrifice acceptable unto him. And think not thy ſelf diſcharged of great cauſe to thanke him, by whoſe meanes thou haſt thus proſperouſly conceived, and happily been delivered.

The Prayer, or Thankſ-giuing after delivery.

O Almighty and mercifull God, the onely aid, ſtay and comfort of all thoſe that truſt in thee, the principall helpe of them that feare thee, we give thee moſt humble, harty, & unfained thankes, for that thou haſt vouchſafed to deliver this woman N. thy ſervant, from the great pains and tra-

vell

will of childbirth, which are so great, so grievous & so dangerous, that even by thine owne words they are said to be most grievous. Insomuch (sweet Lord) as whensoever thou settest forth in thine holy scripture any great paine or danger, thou resemblest it alwaies to a womans paine in travell.

Therefore we confesse and acknowledge, that we in behalf of this our sister, are so much the more bound unto thee, so far extending thy furtherance and helpe to her delivery from such extremity and anguish, and therefore we fal downe even upon the knees of our hearts, with unfained thanks for this most mercifull worke of thine, humbly beseeching thee most loving and mercifull God (as thou knowest) that although she be delivered of this heavy burthen, yet great paines and dangers continue, which without thy most sweet mitigation thereof, will drive her to further griefe and sorrow, even to death. We humbly beseech thee therefore to consider of her estate, and of thy goodnesse vouchsafe to mitigate and allwage the danger, that she may be able to beare it with perfect patience, and continuall thanks for her happy deliverance.

(I) And

(1) And forasmuch (sweete Lord) as the tenderneſſe and miſery of mankind is ſuch, that they cannot of long time after their birth, attaine any meanes to helpe themſelves, but wanting the diligent aide and attendance of the mother & nurſe, they ſoone periſh, we beſeech thee to ſtrengthen this little infant, and tender babe, now come into this vale of miſery: and if it be thy good pleaſure to vouchſafe it life, and longer abiding here, grant it ableneſſe and ſtrength to receive ſuch food and nouriſhment, as thy providence hath aſſigned for ſuch little infants and ſucklings, and ſo increaſe within the paps of the mother or nurſe, ſuch nutriture, as may bee ſufficient for the maintenance of the life and health thereof, working with ſuch effect within the bowels of the tender infant, as it may thereby grow more and more to the ſtate of man, according to thy good pleaſure, and ſtrengthen both the mother and the infant, that they may both grow to ſuch perfect health and ableneſſe, as that one may give, the other take,

(1) *Omit the reſt, if the childe bee departed, ſaying the Lords Prayer, and the reſt at the end thereof.*

ſufficient

ſufficient ſuſtenance for the preſerva-tion of life, and increaſe of ſtrength, through thy mighty power and work-ing.

For which (ſweet Lord) and for all things elſe neceſſary for them, and for all other in the like caſe, wee pray unto thee as thy Son Jeſus Chriſt hath taught us, ſaying:

Our Father which art in Heaven, hallowed be thy Name, thy kingdome come, thy will be done in Earth, as it is in Heaven. Give us this day our dayly bread, and forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us, and leade us not into temptation, but deliver us from evill: For thine is the kingdom, the power and the glory, for ever and ever. Amen.

O Lord receive this woman thy ſervant, and evermore mightily defend her. O Lord bleſſe this little babe, and receive it into the number of thy children. Oh Lord give it evermore grace to obtaine thy favour and mercy, to the perfect fulfilling of thy will all his dayes, Amen. To thee be all praiſe for evermore. Amen.

O Lord, increaſe our faith.

A Prayer for wiſdome.

As worldly wiſdome ſeeketh nought,
In time of need availing ought:
So heavenly wiſdome worketh ſtill
The things that pleaſe Gods heavenly will.

The Motive.

WIſedome (as ſaith *Auguſtine*) is the knowledge how to chuſe the things that are good, and to avoid thoſe things that are evill. And *Ariſtotle* defineth it to bee a vertue of the mind, whereby thoſe graces are obtained which tend to the felicity of this life, and the life to come. *Thomas Aquinas* ſaith, that wiſdome is the means whereby we are reconciled unto God. And the Prophet *Ieremy* ſaith in the ſeventeenth Chapter, that every man is a beaſt by his owne knowledge. But the wiſdome that is from above, is pure, peaceable, gentle, eaſie to be entreated, full of mercy and good fruits, without iudging and diſſimulation. It is a Iewell unſpeakable: more precious than gold; a more excellent thing than it, no man can attaine unto. For what more excellent thing can

wee

we crave at the hands of God, than that hereby we may do that only which is good, and such as tends to eternal felicitie, and which reconciles us to God our Maker through Christ our Redeemer and Saviour; the beginning whereof is the feare of the Lord: whose love towards us is so great, that he willeth him that wanteth it, to aske it at his hands, and he will give the same most abundantly (asking it in faith) as hee gave unto *Salomon* so plentifull, and in such sort, as they came from the furthest parts of the world to heare the same; and because that God will bee knowne to be the author of it, hee often with holdeth it from the wise and mighty of the world, and giveth the same to the simple and poore in the sight of men. Let us pray therfore that we may obtaine it; it is better than gold or pretious stones, and more sweete than hony, or the hony-combe, without which mans wisdome is foolishnes; his abundance scarcenesse, his strength weakenesse, his glory shall bee turned into shame.

The

The Prayer for wisedome.

O Almighty and everliving God, whose gift it is, that babes, sucklings, and men of base degree, have the knowledge and understanding of thy will; and men of profound learning, and deepe study, and worldly experience, often want the same. It is thou which expellest darkenesse, and givest light; which takest away ignorance, and plantest knowledge and wisedome, denying the same to none that unfainedly aske it at thy hands; without the which, nothing can bee obtained which good is, nothing avoided which is evill, nothing continue safe, bee it never so durable, nor any enterprise either rightly begun, or happily ended. And that did Salomon very well consider (having promise at thy hands, that whatsoever he asked he should obtaine) and therefore above all things, above wealth or riches, worldly praise, renowme or glory, beauty, or strength, yea, above possessions or kingdomes hee onely requested wisedome, which thou so abundantly bestowedst on him, that they repaired and came from farre

farre to heare the same, which is none other thing (sweete Lord) but the knowledge of thy divine will and heavenly mysteries: it is the knowledge how to chuse the good, and avoide the evill: it proceedeth onely from thee, and with thee it hath beene from the beginning. Vouchsafe to send it downe from heaven, where it attendeth about thy seate, and repleuish my heart with the knowledge thereof. Give me a new heart, and a right spirit; for mans understanding faileth in many things; but thy wisedome instructeth the simple, and maketh the tongues of Infants eloquent, directing the steps of the blind, and reforming the pathes of the simple. Wherefore, Oh Lord, I most humbly beseech thee to establish the same in my spirit, and write thy lawes in my heart, that I walke not in the way of error, but may abstaine from sinne, cleave unto righteousnesse, and walke in innocency all the dayes of my life. Grant me this thine especiall gift of heavenly wisedome, that I may perfectly know what thy divine will and pleasure is, that I may alwayes direct my wayes by the rule thereof, loving thee in all

things,

things continuing most thankfull for all thy fatherly benefits bestowed and conferred upon me, and that prosperity overcome me not; nor in adversity I be foolishly moved to seeke remedy or relefe elsewhere, but at thy hands only, who art my God and my Saviour, and who hast promised to give wisedome to all them that faithfully aske it.

Oh Lord heare my prayer and let my cry come unto thee. Give me perfect wisedome, whereby I may truely discerne the difference betweene thy heavenly revelations (which is wisedome from above) and vaine inventions of worldly wits; considering that the one in all things, as well in adversity as prosperity, in sicknesse as in health, in anguish of mind, trouble or griefe of body, as in wished estate and pleasure, continueth most constant, stable, patient, and firme; with due consideration that it cannot bee but good whatsoever thou sufferest to light upon us. Contrary wise, the other seeketh with more diligence to avoid afflictions, troubles, and worldly calamities, the crosse (O Lord) which thou layest upon thy children, than wisely to avoide thy heavy displeasure;

pleasure; and that by worldly devised meanes, as by riches, friendship, policy and strength: with this deceiveable and fond conceit, that Fortune where shee favours, there is plenty peace: but where she frownes, there is continuall want and trouble.

But, my most sweet Lord, and heavenly comforter, grant that it may be far from my heart, to thinke that any thing commeth to passe otherwise than by thy Almighty providence, who willest nothing nor doest any thing but what is most expedient and necessary for the use of the bodies and soules of thy servants, which we cannot rightly conceive, without this speciall gift of thine, wherewith for thy Sonne Jesus Christs sake endue us, that wee be not led by fond conceite, or deceive our selves with worldly experience; but governing our lives according to thy will, measuring all our actions, words, and thoughts, by the right rule of knowledge, and weighing them in the ballance of perfect wisedome, in the end wee may be found in the number of those discreet Virgins, who had their Lamps continually ready, and not in the

number

number of thoſe, that were taken unprovided; that the comming of thy Sonne Jeſus Chriſt, be not terrible unto us, as to the loytering ſervant, for want either of the light of a pure life, or gaines by our Talents; but moſt acceptable and ioyfull, having the lampe of love, and the candle of a true faith continually burning within the ſecret cloſet of our hearts: that in the end we may have free entrance with thée into that moſt glorious Kingdome, which thy Sonne Jeſus Chriſt hath purchaſed by his blood for all beléevers.

O Lord, increaſe our Faith.

A ſhort Prayer for wiſdome.

AS long as wé beare about us this fraile body impriſoning the ſoule, I confeſſe, O Lord, that our nature ſéekes by all meanes that which is contrary to the ſpirit, accounting that wiſedome which is meére foolishneſſe. Wherefore, good Lord, vouchſafe to ſend downe that wiſedome, which waiteth about thy throne, and plant the ſame in our hearts, that measuring all our doings

ings and devices by the rule thereof, we may alwayes doe, and intend that which liketh thee, and shun the contrary in all things, through Jesus Christ our onely Saviour and Redeemer. Amen.

O Lord, increase our Faith.

A most comfortable prayer for such as are in any kind of trouble, distresse, or tribulation.

Though thraldome thou doe here abide,
Be patient: God will soone provide
To ease thee, or to end thy dayes;
Beare thou his crosse, and give him praise.

The Motive.

LIke as the furnace tryeth and seasoneth the Potters vessell, and as the fire purifieth the silver from the drosse, so doth adversity season and purifie the hearts of Christians from the filthy drosse of security. For by crosses and many troubles commeth patience, and by patience hope through triall; and therefore should we thinke it an exceeding joy, when troubles, afflictions, and penury pricketh us, according to the

will of God, whereby wee are ſtirred up to commit our ſelves to Gods protection and will by well doing, manfully bearing all afflictions, all extremities of this world, and keepe (as it were) ſecret the ſorrowes which calamitie bringeth unto us, and that with patience, whereby wee ſhall appeare happie men, and receive a Crowne of life, which God our faithfull Creator hath promiſed to all thoſe that beare this croſſe with patience: for God, who is faithfull, ſhall not ſuffer us to be tempted above our ſtrength, but in the middeſt of our temptations, ſhall make a way, whereby we ſhall be able to beare whatſoever he layeth upon us. And thinke not that want of reliefe in povertie, lacke of comfort in ſickneſſe, vexation of enemies, ſlander, miſreports, contempts, or any other kind of trouble either of body or minde happeneth unto thee by fortune (as it is among ſuch as have not the feeling of the Truth, commonlie tearmed) but by the providence of God, and that for thy good, if with Wiſdome thou weigh the ſame, by patience accepting it as a fatherly loveing correction, putting thee thereby in mind of thine offences, and worldly vanities:

and

and be not dismaid, but turne from thy wicked wayes, leaving and referring thy selfe by hearty prayer unto God (whose will it is, for thy better profit, that such things should light upon thee) without irkesome taking it, without grudging at it, or with greater desire to avode it by death, than had *S. Paul* when he prayed to bee loosed, and to bee with Christ: although many in such extremities covet to be out of the world, and despetately runne into many evils. But stand thou fast, stand faithfully, and take patiently all crosses al afflictions, al temptations and calamities here, being a ready way to patience; and pray for the ayde of Almighty God, whose hand is always ready to helpe such as are afflicted for his sake: hee will not suffer any greater affliction to fall upon us, than hee thinketh fit for our comfort. For wee must consider, that by many tribulations wee must enter into the kingdome of heaven. And therefore let us call upon God in the day of trouble, and he wil deliver us. The Lord heareth the cryes of the righteous, and deliver-eth them out of all their troubles. And although we cry, & be not heard (I mean presently relieved) let us not take it heavily: it is for the best. Wherefore

let us accept it willingly, and make of necessity a vertue, which is, to take patiently that which of our selves we cannot avoide.

The Prayer in trouble and distresse.

My God, my God, vouchsafe to turne thy loving and favourable countenance towards mee thy poore creature, whom for my sinnes thou hast brought low, and cast into contempt of the world, and my foes reioyce thereat, insomuch as I am become like an Owle in the desert, that the birds of the aire gaze & wonder that my estate is altered; my store is turned into scarcitie, and my wealth to want, my plenty into poverty, and low into sorrow & sadnesse. Oh sweet Lord, my prosperity is turned into adversity, my friends have forsaken mee, and where they have often promised to helpe mee, they do not only not performe the same, but they disdaine my company, they loath and abhorre my presence: I am utterly refused of all mine acquaintance, and they that were before my familiars, are now my deadly foes, who shake their heads at me, crying out & saying

saying, There, there, so would we have it, now God hath forsaken him: and such like grievous taunts am I forced to beare at the hands of such as would gladly eate me up. But thou, O Lord, seest how I am clapt up in cares, how I am invironed with a thousand causes that procure intolerable griefe, both in body and minde, having no refuge, no place of defence, no meanes to helpe my selfe, being so bewrapped in calamity, that I cannot enioy any perfect liberty, either of body or minde. But most sweet Lord, most loving and most favourable, most able, and most ready to helpe such as come to thee loaden with distresse: lee here I lie loaden at the gate of thy mercy, knocking for ease, humbly craving thy assistance, who hast willed such as are heavy loaden, to come unto thee. I come, I come, my God, as one burdened with grief, wanting comfort and lacking relieke. Receive mee, and help me, shew thy loving countenance, and extend the helpe of thy holy arme, and I shall be safe; mercifully hear me after thy wonted goodnesse, consider my distresse, weigh mine afflictions, looke upon my troubles, and send me aide, afford mee relieke, and grant me thy com-

fort; so shall my sorrowes be turned againe into ioy, my poverty shall be relieved with sufficiency, and it shall goe well with mee. For (sweet Lord) although when I consider mine estate, when I view my present misery, and feele my want, I am stricken with sorrow in mind, and vexed with intolerable griefe: yet when I consider, that sinne is the cause of my troubles, I cannot but comfortably resolve my selfe with patience to beare them, knowing that thou sendest me troubles, to weane me from sinne. And thou hast said, that whom thou lovest, thou punishest but for a time for his trial, whereby being armed with patience, thou wilt come againe and visit him in love and comfort him. And these my distresses, O Lord, I account as a sweet medicine for my security, wherein I long have lived a careleſſe wretch, but now I feele that I went astray in my prosperity, and thou hast called me home by this adversity. Wherefore I cannot but give thee thanks (sweet Lord) for this thy fatherly correction, in altering mine estate, for better triall of my patience, that by patience I may take hold of hope, that so by hope of thy goodnes, loving kindnes, and fatherly promises,

which

which deceiveth no man that unfainedly depends on thee, I may enioy a most comfortable renewing of my happy estate again at thy good pleasure. I cast all my burden upon thee, as thou willest all those that are heavy loaden to doe; refresh me, most loving and mercifull God, refresh me with the timely showers of thy favour and love, that the ioy and gladnes of my heart may grow up and choak the weeds of sorrow & anguish of mind. O my surpassing comforter, leave me not destitute of thy defence and patronage, vouchsafe evermore to be present with me in all my troubles, in my distresse and want, that I faint not, but may rather reioyce therein knowing that a crown of life is laid up in store for as many as beare the yoke with patience. Assist me, sweet Lord, in all these vexations and tentations of mine, that I may patiently look for thy good deliverance, which although it come not as I wish, yet that, staying thy leasure, in thy good time, I may be satisfied of my godly desire, which thou hast promised never to defraud us of, nor suffer us to depart empty away.

There was never any confounded that trusted in thee, nor any forsaken that called on thy holy name. Thou

raiſeſt the ſimple out of the mire and duſt: thou putteſt downe the mighty from their high ſeate, and exalteſt ſuch as are meeke and of a lowly minde. Make me therefore meeke, and humble, patient, and content, and to accept what thou vouchſafeſt to lay upon me for my triall; for this I know and acknowledge, O Lord, that though I be poore, thou giveſt riches: though I be weake, thou makeſt ſtrong: although I be blind, and ſee not the ſucceſſe of thy loving kindneſſe, thou canſt open the eies of my underſtanding by the experience of thy readineſſe to releive me in every diſtreſſe and miſery.

Oh Lord, mine aide is of thee, my comfort in thee, and all my ioy commeth from thee. Grant therefore (ſweet Lord) that I think not the continuance of this my hard eſtate to be long, or burdenſome unto me: but may willingly accept the ſame as moſt ſweet, light and wholeſom for me, as of a ſhort time; alwayes referring to thy good pleaſure whether thou will raiſe me up, or keep me low; whether thou will leave me in this diſtreſſe, or releive me with the comfortable dew of thy bleſſings. Thou knoweſt what is moſt neceſſary and expedient for me: and therefore do

with

with me what thou wilt: send me helpe when thou wilt, and as thou wilt. Loe here I lie at the gate of thy goodnesse and mercy, still looking for thy stretched out arme to remove that, which not of malice, but of love thou hast laid upon me. Lord, for thy mercies sake, give me not over, leave me not altogether helpelesse, take not thy favour utterly from mee. But as thou hast fatherly corrected mee, so vouchsafe lovingly to imbrace mee againe, sweete God, for thy Sonne Jesus Christs sake, Amen.

O Lord, increase our Faith.

A short Prayer to be often said in trouble.

When thou wilt (O Lord) remove this heavy burthen from me, renew my comfort, and drive away the cares of my hart by the hand of thy loving kindnesse, whom by my sinne I have offended. Come again unto me, O Lord, in love, shew me thy loving countenance, take away these miseries which I have deserved. And as in love thou punishest, to the end I should forsake my sinne: So Lord, I

(being ſorry for my ſinnes) heartily pray thee to give me grace and comfort againe, thorough the ſame thy love, for Jeſus Chriſts ſake. Amen.

O Lord, increaſe our Faith.

A Prayer to be defended from enemies.

If thou take God to be thy ſtay,
Thy foes ſhall not thy ſoule diſmay:
But if elſe-where thou looke for aid,
The ſimpleſt will make thee diſmaid.

The Motive.

IF it be poſſible (as much as in thee lieth) have peace with all men, and offend none. But if it fall out, that the world hate thee without cauſe, take it joyfully: but if thou haſt deſerved it, be ſorry and ſeeke unity and concord quickly, leſt ſuddenly thy adverſaries entrap thee in thy way, and ſo diſcredit thee. The moſt juſt men have beene wrongfully accuſed and have (guiltleſſe) been condemned in many and ſundry things, as Chriſt himſelfe (the pattern of all integrity, the Saviour of the world) was accuſed of drunkenneſſe, of

working

working by the power of divels and such like; yet prayed he for his enemies. So likewise pray for your enemies, and doe for them what lyeth in you: as to feed them when they be hungry, giving them drinke when they be thirsty, cloathing and harbouring them. Blesse them that curse you, doe good to them that hate you, & pray for them that hurt you: so shall you have recompence at the hands of God: and in any wise seek not to revenge, for it is the office of God. Serve him, and hee will blesse thee, and will save thee out of their hands. *Saul* could not hurt *David*, although hee were his mortall enemie, in respect that *David* put his trust in God. Rejoyce not at thine enemies fall, neither be glad when he decayeth; but pray for his amendment: And God (as he hath promised) will be thy rocke and deliverer, thy shield, and horne of thy salvation, and thy refuge from their crueltie. For fearing him, thine enemies shall feare thee: five shal chase an hundred, and an hundred shall put a thousand to flight; for the Lord hath respect to them that love him, and keepe his Covenant. Yea, as the smoke vanisheth, so shall he drive them away: and as wax melteth at the fire, so will he

make

make thine enemies to perish at his presence. Trust in him faithfully, and feare not the force, the tyranny, the malice, the envy, the sinister practice and mischievous policies of any man. Put thy trust in the Lord, and verily he shall defend thee.

The Prayer against enemies.

KEepe me, O God, from the hands of such as goe about to do me hurt, and undeservedly waite to take away my life: for many there bee that hate me, seeke my shame, my destruction and overthrow: insomuch as without thine assistance, thy protection and aide, I shall not escape their hands, I shall not avoide their tyranny, they will obtaine their desires, and accomplish their devices to my utter undoing; Lord, they are many more than I can number that seeke to do me evill: yea, and some of them my neighbours, and familiars, and such as I nothing suspected; and not the least of them but is of power and ableneſse to destroy me; yea, as it were, to eate me up, unleſse thou take part with me against their fury; but if thou be on my side, I care not who is against me, then shal I not feare what man

man can do to me: why should I therefore fear such as now go about to hurt mée, that indevour to discredit me, and to overthrow my goings? They shall not prevaile, they shall not have their desires accomplished which they intend against me: O Lord be thou on my side, & then will I not say in my heart, They are so many and so mighty, that I cannot escape them; so politicke, that I cannot prevent them. My trust is in thée, and unto thée I flie in all their assaults, who art a castle and fortresse so strong, that there is none (be he never so victorious) that can prevaile against the least that trusteth in thée, and resteth under the shadow of thy wings. Wherefore Lord, for thy Son Jesus Christs sake receive me, who come unto thée (as the strength of my being) humbly beséeching thée to looke upon my cause, to consider my troubles, and to weigh the sorrowes of my heart. Lift up thy self against the furiousnes of mine enemies, drive backe and confound mine adversaries thine own self: fight thou against them that fight against me. Turne their devices and wicked imaginations from mé, either to their amendment, or to their owne hinderance. Let the weapons, which

they

they lift up to hurt me withall, rather pierce themſelves; and the malicious wordes which they utter to my reproach and diſcredit, redound to their owne ſhame. Let ſuch as ſeeke to perſecute me without a cauſe, bee diſcomfitted and driven backward. Give mee patience to beare their cruelties, conſidering that there was never any (no not the moſt righteous) but have been ſubiect to the evill devices, ſlanderous wordes, and impious practiſes of the wicked, whoſe tongues are full of guile, and the poyſon of Aſpes under their lips, who were not aſhamed to ſpeake moſt opprobriouſly of thine owne ſelfe (ſweete Jeſus) who waſt void of all offence: yet ſhew they thee and thine Apoſtles. Wherefore I, who am a wretched ſinner, & of no reputation, cannot but take theſe extream dealings of mine enemies with a greater patience, with great humilitie, and more hearty thankes, for accepting mee as worthy to be of the number of ſuch as the wicked do hate and grudge at. But moſt ſweete and gracious Lord, as thou ſuffereſt for a time ſuch railing, backbiting, menacing wordes, evil opinions, and miſconceits ſo farre to prevaile againſt mee, for

for the better enuring of my fraile nature to beare greater troubles: So vouchsafe of thy mercy to preserve mee from all such envious hearts, and malicious tongues, and defend mee from all blood-thirsty men, and from the hands of such as goe about to hurt me, that although the arrowes of their wrath light on every side of mee, I may not be dismaid, but so much the more encouraged to beare it by thine owne example; that in the end in stead of them it may please thee to choose out and appoint (as fit familiars for mee) such as may be faithfull, godly, vertuous, religious, loving and friendly: that both in a godly feare of the one, and zealous love of the other, I may beare my selfe, by thy example and grace, so upright in al my doings, as mine adversaries take none advantage against me; but seeing the sincerity of my life, and soundnesse of my conversation, they may be altogether ashamed; and not so much as to mutter any thing against me, much lesse devise and thing to hurt mee withall or to overthrow my going: and that the godly and such as are of the houshold of faith, may be glad and reioyce at my constancy, love my company, desire my

conference

conference, frequent my familiarity, and cleave faithfully unto me, and I unfainedly unto them, that the ungodly, and ſuch as hate the righteous, may be aſhamed of their evill dealings againſt me.

O Lord, ſtrengthen my faith and arme me with continuall hope in thee, whereby I may be able to withſtand all the cruelties of mine adverſaries, in ſuch ſort, as they may know it to be thy ſelfe who fighteſt for me, and defendeſt my cauſe againſt their fury. Behold (O Lord) my truſt is in thee; thy rod comfort me, and thy ſtaffe ſtay me up, that I fall not into their hands, by truſting in mine owne ſtrength which is as a broken reed; in mine owne policy or wiſedome, which is fooliſhnes before thee, or in the helpe or friendſhip of man, which is vaine, and fallible. But lead thou me, & guide me in all my doings, cogitations and words: leſt I erring from thy Commandements, inclining my heart to vanities and vice, mine enemies take juſt occaſion to ſay, Ah, ah, we ſaw it with our eyes: and bring up an evill report of me, and that deſervedly. Oh Lord guide mee in all truth, eſtabliſh in my heart a true deſire, & ableneſſe to

walke

walke uprightly in all my wayes, in humblenesse of mind, not in pride: lest they say, he is so haughty, he knoweth not himselfe. Preserve me from drunkennesse, lest they say, he is now out of the way of discretion, he is beside himselfe, we have now fit opportunity to worke our wils on him, and so let on and hurt me. Moreshake to keepe me from the dangerous desire of fleshly lust, from haunting the place suspected or polluted with uncleannesse: lest they (taking iust occasion by my lewd behaviour) speake that which indeed may redound to my shame and deserved infamy. Finally, O Lord, keepe me from all evill, that although by reason of my corruption, I bee naturally inclined to wantonnesse and excesse, thou wilt give me sobriety, lowlinesse, love, (even to mine enemies) chastitie, wisedome, and discreet understanding, both of their wiles, and mine owne weaknesse: that through thy grace I may frame my doings according to thy heavenly will in all things, leading the whole course of mylife in sincerity and godly behaviour, magnifying thy holy name, who so regardest the prosperity of thy servant, that thou sufferest him not to fall into the hands of such as would

wouldeate him up. And let not the adversaries of thy truth, O Lord, unjustly reioyce over mee, tauntingly and contemptuously mocking mee, as they are wont: unlesse thou thinke it convenient for me. I am in thy hands, and doe confesse it to bee great and good reason, that thou shouldest doe with me what seemeth best to thy fatherly will, accounting this thy tryall of my patience to proceede even of thy meere love: and therefore if thou wilt, that they set upon me, or follow me to kill me, to persecute me, to laugh and scorne at mee, to frame opprobrious speeches and devices against mee, let thy will bee done. Yet vouchsafe to continue my Defence, my strong Castle, (and as it were) the pillar of a cloud standing betweene me and them, as thou stoodest in the wilderneſse betweene the tents of the Ægyptians, and the tents of the children of Israel, that the Ægyptians could not prevaile against them, but were overthrown in their owne imaginations. Lord, if thou wilt, thou canst turne their hearts, thou canst mollifie the hardnes thereof thou canst turne their hatred into love, and their malice into good will: thou canst give them in stead of hearts to

woꝛke wickednesse, mercifull & godly minds. I referre it to thy heavenly pꝛovidence, & who ly commit my selfe into thy hands, humbly pꝛaying thee, foꝛ thy Sonne Jesus Chꝛists sake, to deale with mee and them accoꝛding to thy mercy and loving kindnesse, and not after our deserts. Be thou merciful unto me, and evermoꝛe mightily defend me unto my lives end, conducting me upꝛightly in all my wayes, foꝛ Jesus Chꝛists sake. Amen.

O Lord increase our faith.
And evermore mightily defend us.

A short Prayer for defence against our enemies.

LOꝛd I am a sinfull creature, and have deserved thine indignation against me: yea, I confesse that I have deserved many & great punishments: yet Lord, foꝛ thy mercies sake, turne thee unto mee, and have mercy upon mee, let not mine enemies pꝛevaile in their mischievous devices against me: I am in thy hand, and they are within the compasse of thy power; stay their fury, let them not take effect in their devices against me, but foꝛ thy Sonne

Jesus

Jeſus ſake, ſtand betweene us, and put them backe. And as I have offended thee by naturall blindnes, ſo by the working of thy holy Spirit, I ſhall riſe to thee, and live in thee againe, through Jeſus Chriſt our Lord; which vouchſafe to grant, that they may not onely not prevaile, but be aſhamed and fly: ſweet God, Amen.

O Lord, increaſe our faith.

A Prayer when a man taketh a journey.

Before thou take thy journey, pray
That God by Chriſt will guide thy way.

The Motive.

FOraſmuch as the earth is repleniſhed with many perils, and ſudden dangers: whether we ride or goe, whether we work or be idle, we have great cauſe to take diligent regard, that when wee take a journey, wee deſire inſtantly the Almighty God to conduct us, as hee vouchſafed to conduct and proſper *Abrahams* ſervant, in fetching a wife for *Iſaac* his ſonne; and *Toby* by the hand of his Angell *Raphael*, in his journey to

Ra ges

Rages, defending him from many dangers, and especially from the fish which was like to have devoured him. To whose protection and defence, if wee commit our wayes, and repose unfainedly our defence in his fatherly care, hee shall likewise send his Angel to take such charge of us, that no kind of danger shall prevaile against us; especially, if we faithfully pray for his aide, behaving our selves godly and vertuously, not provoking his anger, by enterprising that which is either uncomely or unlawfull; but to be doing good, as S. *Paul*, who behaving himself godly in all his journies, faithfully and often professed, that the right hand of the Lord mightily defended him. The like care hath hee surely of all such as trust in him, and direct their wayes according to his will.

The Prayer for a prosperous journey.

Almighty God and most mercifull Father, who guidest and defendest all those that in thy name walke and travell in this world, vouchsafe to stretch forth thine hand over mee thy poore creature; leade mee and conduct me in this my journy which urgent occasion

caſion forceth me to undertake. And conſidering that the pathes (yea every corner) of this wretched vale of miſery are replenished with innumerable perils and dangers, both of body and ſoule, wherein without thine aſſiſtance, protection and aide, without the helpe of thy mighty hand, & outſtretched arme, we cannot but fall and periſh, walking and wandring in the troubleſome & dangerous coaſts of the earth, where robbers, theeves, and ill affected perſons, in great number ſecretly lurk violently to take, not onely our proper ſubſtance and goods, which by the great labour and ſweat of our bodies we have gotten, or otherwiſe by thy prouidence are given us, but our lives alſo, if they be not prevented, and we by thy good and fatherly prouidence defended: I humbly beſeech thee, Oh God Almighty, if any ſuch lie in waite in the way at this time, grant me foreknowledge, that of thy meere mercy I may happily avoide their pretended evill, either by betaking mee another way, or being defended under the ſhadow of thy wings, may ſo encounter with them, that by the force of thy right hand I may evercome them, being of mine owne ſelfe of no force, neither

ther lieth it in the ſtrength of our owne hands to put back or overcome ſuch as in this wicked intent riſe up againſt us. It is not the ſwoord, the ſpeare, nor ſtrength of the horſe, but thine owne power that overcommeth for us, and ſaveth us. Vouchſafe therefore, O Lord, thy holy Angell to go with mee, let him goe before me, and direct me to ſafe mee, preſerving me from all dangers, as he did thy ſervant Toby, going into a ſtrange countrey. Conduct me ſafely (ſweete God) in the name of thy Sonne Jeſus Chriſt, that my buſines may take good ſucceſſe, and I may make a ſafe and proſperous returne without hurt, either by the mercileſſe and great waters, by wild beaſts of the fielde, or by any other caſuall meanes. Save mee from the ſtroke of thunder, from lightning and tempeſt; preſerve and keepe mee as the apple of thine eye, under the ſhaddow of thy wings from the wayes of the wicked: that accompliſhing the end of my iourney, I may effectually finiſh, and with happy ſucceſſe end my buſineſſe, & by thy omnipotent conduction, proſperouſly returne againe according to thy will without hurt of body or ſoule, for Chriſt thy deere Sons ſake, Amen.

O Lord increaſe our faith.

A thankſgiving afrer returne.

At thy returne give God the praiſe,
Who ſtill conducts thee in thy wayes.

COndſier what dangers thou haſt eſcaped, in paſſing the perilous places of the world; no place or time beeing without his danger. And therefore, at thy returne either unto thine owne home, or to any other place of reſt, bee not unmindfull to give God heartie thanks for his gracious protection and fatherly conduction. So ſhall hee our heavenly Protectour evermore bee mindfull to direct thee in all thy wayes: But forgetfulneſſe of his loving kindneſſe therein, purchaſeth his diſpleaſure, and overthroweth thee unawares. Wee ſee how many perils we are ſubject unto: ſome falling from their horſes, or their horſes falling on them, break their leggs, their limmes, and bruiſe their bodies in ſuch ſort, as ſometimes enſueth preſent death: yea oftentimes a ſlip on the ground in the plaine way, breedeth harts to many. So that I ſay, theſe caſualties conſidered, wee are bound to be carefull

carefull to serve God, who preventeth all these dangers, and preserves us from all evils both of soule and body. Let us not be therefore forgetfull to crave Gods protection at all times, and in al our travel, and yeeld him thanks for his safe protection.

The Prayer or Thanksgiving after returne.

I Thank thee, O most loving and most mercifull God, that it hath pleased thee to give me a prosperous & happy returne from this my iourney, by whose mercifull protection I have escaped many and sundry dangers, which do abound in all corners of the earth; and hast given me such successe in my business, as I trust shall be to the best: and hast of thy goodnes and meere mercy, brought me againe to mine owne home and resting place to recreate and rest my weary members. I thank thee, O mercifull God, for protecting and saving me thy silly creature from all perils, from drowning by water, from the stroke of thunder, and flasts of lightning, from the iawes and pawes of wild beasts of the field, and for defending me from theeves, robbers, and men of bloody conditions, and for preserving me from hurt of body, & many other casualties, which the miseries

of this wretched world do minister, and whereby I have both ſeene and heard of divers to have periſhed: I doe acknowledge it to be thine onely goodneſſe, thine unſpeakable love and meere mercy, that I have eſcaped them, not able ſufficiently to praiſe thee for the ſame, nor to yeeld ſufficient thanks for thy favour therein. But ſweet Lord, I humbly referre ſuch laud, honor, glory, and deſerved praiſe, as my weakneſs can yeeld. Give me power and ableneſs to praiſe thee as of right I ought, through Jeſus Chriſt our Lord.

O Lord, increaſe our Faith.

A Thankſgiving to God the Father, God the Sonne, and God the holy Ghoſt, worthy to be often ſaid.

Give thanks to God who did us make,
And to his Sonne ſo deare,
Who did our ranſome undertake;
With the holy Ghoſt ſo deare.

The Motive.

ALthough we cannot ſufficiently praiſe God our heavenly Father for his great love, in making and creating us in the beginning to his owne image and likeneſſe, and that when we were not: yet let us humble our ſelves with dutiful obedience, as good children to a loving father, praying

ing for grace to set forth (as much as in us lies) his praises with *David* saying, Great is the Lord, marvellous worthy to be praised, who made Heaven and Earth, the Sea, and all that therein is; who keeps his covenant and fidelity for ever, giving us for his Sonne Jesus Christs sake, al things for our use in time convenient: as first by placing of the starres in heaven, with the Sunne and Moone, their course and orderly motions, the hearbs of the field, and due manner of their spring, fading and withering againe. 2. The sea so invironed, compassed, and (notwithstanding the rage and force thereof) kept within the limits and appointed bounds, with the fishes so infinite therein both small and great, and the ebbing and flowing thereof, which all serve only for the use and service of man: yea, and without the which, man could not continue. Yet especially and above all things, so great was his love, that he spared not for our sakes, to give his only Son even to die most undeservedly upon the crosse for our redemption. Which love of the Father therein, as it moveth, or should move a great desire of thanksgiving in us, so doth the obedience of the Son give us a greater occasion of thanksgiving, than the tongue of any mortall man can expresse. By whose acceptance of the pangs

of death came the remiſſion of al our ſins, as witneſſeth the holy Ghoſt, the water of life, which being ſprinkled on our hearts, procureth unfained love, wherby we have acceſſe (through Chriſt our only Mediatour) to God the Father. Conſider the unſpeakable patience of Jeſus Chriſt, onely for our ſakes making oblation even of his owne body to pacifie his Fathers wrath (the benefit whereof is ſo infinite, that no tongue can ſufficiently ſet it forth, for redeeming us from the puniſhments due to our tranſgreſſions, which no ſacrifice elſe could obtaine) to make us one with God the Father againe, continuing our onely Mediatour and interceſſor unto the end. Wherefore praiſe God the Father who made us, praiſe God the Sonne who hath redeemed us, and praiſe God the holy Ghoſt who hath ſanctified Gods elect, and giveth light unto the hearts of all ſuch as ſerve the Lord unfainedly.

The Prayer or Thankſgiving to the Trinity.

O Almighty God, maker and creator of all things, conſerver of all that thou haſt made, and protector of all that love thee (who in the beginning madeſt all things of nothing, which all reſt in thy hands, and in thee have their continuance

tinuance and being, and without whose providence they should convert again to nothing:) we yeld unto thée all laud, praise, & glory, and unto thée ascribe all power, maiesty, & dominion; who rulest all things, worckest all things, and disposest all things, according to thy will, to thine owne glory, and to our unspeakable and undeserved comfort, who are as Pilgrims and strangers, and without the same thy continuall protection, as creatures forsaken, and castawaies.

Lord, thy hand guideth all things, preserveth all things, and giveth all things for our use, most disobedient and stifnecked children, and through thine infinite mercy and unspeakable love, thou vouchsafedst in the beginning to place us in the Garden of happines, where we should have continued, had not our first parents by transgression made forfeiture therof, and so highly displeased thee, that thou repenting of the making of them, didst drowne the whole world for mans sins sake; and yet, so tender was thy love, so soone was thine anger cõverted into a desire of our salvation, that thou vouchsafedst to send into this world Jesus Christ to redéeme us into thy favour againe. O surpassing love, where the offended doth seek atonement with the

offender. For which thy ſingular love and mercy infinit, we cannot ſufficiently thanke thee, O God of all comfort: nor thee ſweet Saviour Jeſus Chriſt for thy obedience, for thy great humility, and ardent deſire of our reconciliation and eternal ſalvation. Lord, increaſe my faith, and ſend me thy grace, and indue mee with thy holy ſpirit, that I may heartily render and continually yéeld all poſſible thanks unto thee, not only for creating, kéeping and preſerving us hitherto: but alſo for reaching unto us thy hand of love againe after our great and long diſobedience. I thank thee, O Saviour Jeſus Chriſt, Redéemer and Saviour of ſoules, who refuſedſt not, but moſt willingly acceptedſt for our redemption from hell and eternall death (being then thine enemies) the oppróbrious death of the croſſe among notorious offenders: being often ſpitefully intreated, bufketed, ſpit at, reviled, and moſt iniuriouſly handled, not for thine owne (ſweet Jeſus) but for our offences, for our ſins, yea to purchaſe that by thine obedience, which we loſt by wilfull rebellion againſt thy heavenly Fathers precept and will. O good Jeſus, we thank thee, that it hath pleaſed thée to leave the ſacred manſion of thy Fathers right hand, and celeſtiall

being,

being, and putting on the base attire of a servant, to walk in the troublesom paths of this miserable world, thinking it yet no robbery to be equal with God, though leaving his heavenly habitation for a time, according to his providence and heavenly favor, to suffer here in this vale of misery, in this desert of sin, most cruell and most shamefull abuses, only for our sins, which were so odious and vile in the sight of our good God, that no sacrifice or oblation could appease his wrath and deserved displeasure towards us for the same, but thy death only, and the sacrifice of thy precious and undefiled body upon the altar of the crosse: who willingly sufferedst the same for our sakes, notwithstanding they were so grievous, so intolerable and odious, that by reason of the extremity and anguish thereof, thou wert constrained to sweate water and blood.

O surpassing love, Oh love, without the which, the hatred of thine omnipotent father had not been appeased, nor removed from us! Oh love, without the which wee had been barred of all accesse unto the seat of mercy, and wonted favor of Almighty God, and continued in his heavy displeasure to our bitter destruction, death and damnation! O sweet Jesus

O most loving comforter, giver of health & restorer of life, how can we but praise thee, how can we but love thee, how can we but magnifie & extoll thy holy name for ever; so tenderly loving us, that by thy meanes (without our desires or deserts) we are restored from death to life, from the deserved displeasure of our creator to his unspeakable love and favour, without which we had perished eternally, both bodies and soules. We have atonement now with him, whom before we had so greatly offended, God our maker, without whose favour we fal, and without whose helpe we perish and passe to nought. O sweet Jesus, thou hast taken upon thee, not only to die for our redemption, and to rise again for our justification, and to place us in the sweet mansion of thy heavenly knowledge: but hast promised to continue our Mediatour to thy heavenly Father for ever, while we mortall men live as sinners in this vale of misery; making continuall intercession for us, that he will vouchsafe never to withdraw his loving countenance from us his poore creatures, but to be our castle-stay, and strong refuge unto the end.

O Lord Jesus Christ, we give thee thanks, not only for that thou hast been for a time here present with us on earth,

to manifest thy selfe unto us by the visible shew of thy humanity, but for making the cause of thy comming certainely known unto us, which was indeed (in that thou was very God) to cal us from blindnes and error (wherein we walked according to the will of Satan) to take hold of thy miracles and wonders which thou so apparantly didst worke, to declare and manifest thy selfe to be our redeemer and advocate, and to confirme the same in our hearts by faith, as thou diddest in the harts of thy disciples, who notwithstanding they were present with thee, continued nevertheless in darknesse and misbeliefe, without the working of thy holy spirit in them whereby they confessed thée to be very Christ, Son of the living God, & only Savior of the world.

Among all which thy great benefits, O good Jesus, we yeld thee all possible thanks, for that it hath pleased thée to leave unto us, after thy departure unto the right hand of thy father, the lantern of light, the Gospel of comfort, the word of truth, the food whereon our souls may continually fede at full, without the which we had bin left unto our former darknes, walking in errour, and in our wonted ignorance.

And for that thou knewest us from

the beginning to be carried into blindnes and error (wrongfully interpreting the parables and dark sentences of the Gospell) through the same thy love thou hast left us a continuall Comforter, even the holy Ghost, proceeding from the Father and thee, who in the likenesse of a Dove descended from heaven upon thee, and shewed himself upon the Apostles in fiery tongues. Oh holy Ghost our Comforter, we yeild thee most humble thanks that (through the gift of thy grace) we have our hearts prepared, our understandings lightned to conceive rightly thy word, and mouths opened to declare abroad the wonderfull things of thy law, and manifest the secret mysteries of the kingdome of God. Thou art the true light, and the light of truth, without the which it is impossible to please God the Father, or to have accesse to God the Sonne, who together with thee O holy Ghost, are but one God in essence, though three in person. Make our hearts pure, make us cleane, sanctifie us, and seale us among the number of the elect and chosen: that when we shall approach unto the seat of judgement, we may receive through the merits of Jesus Christ, not only the stipend of servants, but the reward of obedient children, even the inheritance

ſtance of the kingdome of heaven, there to reſt with thee, O Father our Maker: and with thee, O holy Ghoſt our Comforter and ſanctifier, for ever and ever. To whom be praiſe and eternall glory, world without end, Amen.

A Prayer to be ſaid before the receiving of the Communion.

Before thou come this Table neare,
Prepare thy ſelfe, make conſcience cleare,

The Motive.

THere is ſaid ſufficient in a godly exhortation ſet downe in the Booke of Common prayer, to ſtirre up the minds of all well diſpoſed perſons, willingly and zealouſly to come to this holy Table; whereunto before we come, we ought to addreſſe and prepare our hearts, to put off all rancor, malice, wickedneſſe, and all kind of vice, with the workes of the old man, which are diſobedience and ſin; and to put on the new man, which is righteouſnes; comming thereunto in a pure and cleane heart, abounding with love, peace, faith and charity, that we may receive it to our comfort. Reade 11 Chapter of the firſt to the *Corinthians*, from the 20 verſe unto the 29, and there ſhall you find, not only the manner of the inſtitution and

right

right celebration thereof; but also how we should receive it with heavenly profit: the danger being likewise manifested, which hangeth over the head of the unreverent and unfaithfull in receiving the same; to the exceeding comfort and consolation of the godly, and to the utter shame and confusion of the wicked and sinners.

Before thou presume to come to this holy table, forgive all men that have offended thee: not for a time, but even from the bottome of thy heart to be at one with all men in perfect charity, in sincere faith, putting away all hypocrisie, dissimulation, doubting and unstayednesse, being prepared in earnest and hearty prayer joyned with true repentance and purpose of amendment, that thou maiest faithfully eate the body, and drinke the blood of Jesus Christ in the remembrance of his bitter passion for the clensing of thy sinne; that thou maiest through his mercy, be received into the number of those whom from the beginning of the world he hath chosen, and by their obedience accounted worthy to be his; and so possessing that peace in thy soule which passeth the understanding of man, thou maiest yeeld praise and thanksgiving unto Jesus Christ thy Redeemer, and only author of thy salvation

vation in the congregation of the faithfull without intermission.

A Prayer to be said before the receiving the Sacrament of the Lords Supper.

O Lord Jesus, the Son of the ever-living God, and loving Father, who hast voluntarily, and of thine owne accord, offered thy most sacred body, and shed thy most precious blood upon the Crosse for the redemption of us men, most wretched, sinfull, lost & reprobate, not only through the original fall of our first parents, but by our owne most rebellious actuall sinnes: and hast left unto us this holy Sacrament as a pledge and assurance that through thy death all that truely partake of this sacred and heavenly institution; apprehending the mystery thereof, and applying the same unto our hearts by faith, shall be partakers also of the benefit of thy saving vertue, and the fruition of life and glory in the heavens with thee after this mortality.

Accept us now, O Lord, and make us all worthy receivers of this holy Sacrament; cleanse and purifie our hearts and affections from sinne; and give us thy holy spirit to helpe our weakenesse,

that

that we through conſtant faith may receive and eate this ſanctified bread and drink of this bleſſed Cup, in a holy and reverent remembrance that thy Body was crucified, and thy Blood ſhed even for the remiſſion of our ſinnes. And grant that it may ſo effectually worke in our ſoules, as that we may ever hereafter live in all holy and heavenly obedience unto thee, mortifying the old man with the luſts thereof, and bee more and more renewed in the new man; having alwayes before our eyes, the crucifying of thy Body, and ſhedding of thy Blood upon the croſſe, and apply the ſame to the waſhing away of our ſinns, and the reformation of all our imperfections, that we may henceforth feare to offend thee, and truly indeavour to ſerve and pleaſe thee, according to thy heavenly will, in all the future courſe of our lives: And finally, receive the crowne of that heavenly and eternall glory, which thou by thy death haſt freely purchaſed for all that through a true and lively faith receive this holy Myſtery.

O Lord, increaſe our Faith.

At the receiving of the bread, ſay thus.

O ſweet Jeſus, as thou haſt given thy fleſh to be the bread of eternall ſalva-

tion

tion : so vouchsafe to worke in me by a lively faith, that I (receiving the same) may be, and evermore continue in thee, and thou in me. Amen,

O Lord, increase our Faith.

At the receiving of the Cup, say thus:

O Lord, vouchsafe, that as thy blood was shed to wash me a sinner, from the corruption of old Adam; so grant that it may through a lively faith take effect in me, wash me from the filth of sinne, and renew in me the fruits of righteousnesse, that I may become a fit member of thee, live and die in thée, Amen.

O Lord, increase our Faith.

A Prayer after the receiving of the Communion.

Amend thy life, give thanks to God,
Abandon sinne, avoid his rod.

The Motive.

VSe not the manner of many, who in the day wherein they repair unto the holy Table of the Lord, do not only lightly esteeme the weightines of the matter, but lewdly give themselves to wanton company, gadding here and there to banquets and taverns, and loosely (above other dayes) give themselves to unseemly behaviour

behaviour: but remember the promiſe thou haſt made to God, to become a new man, to leave all wantonnes, and to cleave to godlineſſe of life. Be not like a dog that turneth to his vomit, or the ſow to her wonted wallowing in the dirt of ſinnes; but be holy, as your heavenly Father is holy. Seek the Kingdome of God, and the righteouſneſſe thereof, and all things ſhall be given you: and as the true members of Chriſt, in the end we ſhall reigne with him in eternall glory.

The Prayer after the receiving the Communion.

O Thy omnipotent and moſt mercifull Father, I thy ſilly creature praiſe thée (not able to yeeld thée thanks ſufficiently) for thy unſpeakable favour and loving kindneſſe, in feeding mée at this time with the ſpirituall food of the Body and Blood of thy Sonne Jeſus Chriſt, whom thou vouchſafedſt to ſend for our redemption into this miſerable world, and to give him even to the death even for mée. In remembrance whereof, hee hath willed us to eat his body, and drink his blood, to the end by faith we ſhould be united and knit unto his body, and being waſhed from all our ſinnes through his blood, leade a new life. Vouchſafe, I

humbly

humbly pray thee, for his sake to indue us with thy holy spirit, whereby hereafter casting aside the works of darkenesse, we may walk in the true light of thy holy Spirit, in the number of thy chosen and elect children, waiting faithfully when he shall come again for our deliverance out of this mortal life. And whilst we live here, vouchsafe us unfained desires to be partakers of that his holy institution, and (through thy holy spirit) to leade our lives according unto thy heavenly will in all things, keeping our bodies undefiled, as fit receptacles for so heavenly food, that our soules may enioy the benefit of the mystery therof by faith through Jesus Christ our Redeemer. Amen. *O Lord, increase our Faith.*

A Prayer to be said for him that is sicke, necessary against Satan, who is then most ready.

When sickneſſe ſore oppreſſeth thee,
Repaire to Chriſt, take Phyſick free:
He cures the ſore that Satan makes,
And ſadneſſe that the body takes.

The Motive.

IT pleaseth God often to lay the heavy burden of sickenesse upon the weakenesse of our corrupt flesh, to the end he may

win the ſame to be ſo much the more ſubject unto the ſpirit: that the ſoule, the principall part of man, may be ſo pure and cleane, as in the end it ſhall appear before him to honor, and not to diſhonor. And that is the cauſe that he puniſheth thoſe whom he tenderly loveth, and letteth the reprobate and wicked enjoy a further liberty of their health, and other their deſires here on earth, to the end that (thorow his juſtice) their fall may be the greater and more juſt. Wherefore take not heavily this croſſe, this fatherly correction of his; but rather imbracing it willingly, give him praiſe heartily, referring thy ſelf unto his will lovingly, patiently & faithfully. For it is a manifeſt token that thy correction is even of Gods meere love, (tendring thy ſalvation) when thou takeſt it with patience. Deſpaire not therefore in this ſickneſſe of thine, neither think that God intendeth any thing thereby but thy profit, the amendment of thy life, whereby commeth his love, and thereby he ſaveth all that beleeve in him. Be faithfull therefore, call upon him in the day of thy viſitation, and he will heare thee; pray to him, and he will heale thee, if it be for thy benefit: and therefore muſt thou referre thy ſelfe to his providence; whoſe care over his ſervants is ſuch as he never ſuffereth

them

them to perish; but by sickneſſe, and other gentle warnings, calleth them home from wandring abroad, and following the vanities of this wretched world, wherin is nothing but vanity and affliction of ſpirit, labours, cares, troubles, enmities, debates, and dayly ſubjection to many caſualties. What is this life? but ſhort and evill? All fleſh muſt die; God hath ſo decreed it. Man is altogether vanity; his life a vapour, a bubble of water; he paſſeth as a ſhaddow, live he never ſo long. Prepare thy ſelfe therefore to die, that death take thee not unawares: make thee fit for the Lords comming; that is, caſt away the love of worldly and tranſitory things, and be ready to leave the world it ſelfe, and ſettle all thine heart upon the world to come: wherin there ſhall be no ſicknes, but continuall health, no death, but life eternall, no ſorrow, but joyes without end: a place, that al the ſicknes, all the puniſhments, the croſſes and calamities that can be here ſuſtained, cannot deſerve; neither are all pleaſures of the world comparable to one moment of the celeſtiall joyes; and therefore theſe willingly to be left, and the other earneſtly to be deſired. This is the place that is prepared for the elect of God, being full of ſuch joyes as the eye hath not ſeen, the eare hath not heard, neither

can

can the heart of man comprehend the unſpeakable riches of the glory, peace and endleſſe bleſſednes, that Jeſus Chriſt (that unſpotted Lamb of God) hath prepared for all them that forſake themſelves (that is the world, with the pleaſures thereof) and cleave unto him? Cry unto that ſweet Jeſus, as the theefe that hung on the croſſe with him, and as the Publican, and he will be merciful unto thee, and remember thee in his kingdom: he hath a watchfull eye over thoſe that betake them unto his protection, and turneth their ſickneſſe and other chaſtiſements alwayes to their ſouls health. The right hand of the Lord ſtrengthen thee, the blood of Jeſus Chriſt waſh thee, the holy Spirit comfort thee, and preſerve thee to eternall ſalvation. *Amen.*

The Prayer in ſickneſſe.

O My gracious Lord and omnipotent Father, maker of all mankind; thou through thine almighty power haſt created me after thine owne ſimilitude and likneſſe, & placed me here in this deſert of ſin, in the vale of miſery, where ſatan uſurpeth dominion and rule, and ſeekes to bring men in ſubiection to his wicked and deteſtable authority, and hath ſet his miſchievous miniſters to aſſt me, and ſeeke

seeke mine overthrow, and hath never left trying me with sundry tentations, since I came into this miserable world: yea, Lord, I have abidden many and hard battels, cruel combats and assaults betweene my flesh which is ready to yeeld, and my spirit which standeth in defiance of him and his wicked crue: But, O Lord, now I see him busie, now he bestowethal his diligence to win me, seeing my body already shaken with thine own hand, and stricken with the rod of correction: now I am as it were at deaths doore, he spareth no travell to try me, no paines to pinch me: he was never so busie (O Lord) & opportunity never so fit for his purpose, by reason of my present weakenes. The grievous sickenes which hath taken hold of me, hath dryed up all my bones, & consumed my poore carkasse even to nothing, whereby he perswadeth me that thou thus visitest me of meere malice. But sweet Jesus, he is a lier, and there is no truth in him: I know (and thou hast said it, that art truth it selfe) that whom thou lovest, thou punishest: and Lord, so I accept it. Thou hast changed my health into sickenesse, thou hast pluckt me downe, and cast me upon my bed; thou hast given me weakenesse for strength, not that either I

should

shoulde the rather yeeld to that mine enemy, or thinke that thou wilt cast mee cleane away: but to the end to save mee, not to kil me; to relieve me, not to put me from thee; to cal me unto thee, not to give me into the hands of Satan. But sweet Jesus prevent him, turne all his venemous darts from me. Thou hast broken the bowe of his strength, and triumphed over him upon the crosse; thou hast stopped the gates of hell, so that whatsoever Satan suggesteth to make me afraid, he shall not prevaile against me. Bee thou my strength, sweet Jesus, in my weaknes: be thou my health in my sickneſſe, who in my greatest danger come unto thee the author of this my correction, humbly beseeching thee, that as thou hast cast me downe, thou wilt either raise me up, or give me patience. Oh good Jesus, the Phylitian both of my soule and body, let thy blood wash the one, and thy mighty power relieve the other. Grant me grace, that in all willing obedience I may refer my crazed estate both of body and soule unto thy mercifull consideration, whether it be better for me to continue under this visitation of thine, or receive health again. Thou knowest Lord what is most convenient for me: deale with me not by justice, but in mercy. For

I confesse (Lord) that when this vile body of mine enioyed health, and felt not thine heavy hand, it ran into all wilfull rebellion against thee. I was obstinate, unruly, and like an untamed colt: and therefore hast thou iust cause thus to pluck me downe, that I may rise unto thee, and confesse mine owne frailty, whereby I stood too much in selfe-love of this my filthy carkasse, which is the cause of all my rebellion against thee, which is the prison that holdeth (as it were captive) my silly soule that faine would be dissolved and rest with thee. Thou hast summoned me, O Lord, I must appeare; thou callest me, I must come: nothing can keep back that thou will have: all must appeare when thou pleasest. Wherefore, O God, in the name of Iesus Christ, send the holy Ghost into my heart, that it may labour with me, and make all things ready in me against that day, minnit and moment, that it may strengthen me in this my great weakenes, & walk me with the oile of comfort before I go hence, and be no more seene. O Lord, thou knowest all things, and canst doe all things, and thou canst send me health again whē thou will, or (when thou seest an houre fit for the dissolution of body and soule) accept me into the bo-

som,

some of thy mercy, and receive me into thy kingdom, which upon the crosse, good Jesus, thou didst even with bloody passion purchase for al those that unfainedly beleeve thée, & forsake this miserable world; whereof, end of all the pleasure thereof, grant me present forgetfulnesse, and give me, O Christ, a taste of heaven and heavenly things. O only grant me to call to mind the sinnes of my youth, and frailties of al my life past, and vouchsafe me grace truly to repent of them all, that thou Lord, mayest with thy finger blot them out of the booke wherein they are written, and fasten them to thy crosse, that thy blood-shedding may remaine an everlasting testimony, that they by the same blood-shedding are freely forgiven me: O Lord abandon Satan, and all that is evill in me, that I may willingly accept this crosse of thine, and be content even with patience to continue thy good time under the same, and when thou wilt have me to appeare, to yeeld my body and soule into thy hands joyfully, sweet Jesus, Amen.

O Lord, increase our Faith.

A short Prayer in sickenesse.

MY God, my God, sweet Jesus my Saviour, looke in mercy upon me, your

poore and wretched creature; whose health is impaired, and sickness increased, whose strength is become weakness, and that hath taken fast hold upon me. O good Jesus, consider my miserable estate, forgive my sins, and give me grace to frame my desire to serve thee, and faith in thy to beate downe Satan under my feet. Let not him triumph over mee: let thy victory, O loving Jesus, wherein upon the crosse thou overcamest him, be my victory. And let death have no further power over me, than only to dissolve the soule from the body, wherein it is imprisoned and fast bound in the chains of mortality, which thou hast decreed shall once againe passe to earth, by meanes of death, which flesh cannot avoid; and thou hast prescribed me a set time to wander in this pilgrimage. And this thy visitation, O Lord, I accept as a loving remembrance for me, to be mindfull of my unstable estate; it is only of thy favor to call me unto thee, from whom I have long absented my self. But I repent my former life, and appeale to thee for helpe in this extremity. I cry to thee for ease, and do humbly pray thee (as thou hast laid thy heavy hand of correction upon me) to vouchsafe to extend the help of thy right hand, for mine amendment and

comfort againe, or elſe ſuch patience, as I may faithfully waite, when death ſhall approach upon this poore carkas of mine; and that I may embrace the ſame with unfained hope of changing my mortall life into life eternall, and my ſorrowes into the ioyes of everlaſting bleſſednesſe through thee, and for thy ſake, ſweet Jeſus my Saviour, to whoſe protection and diſpoſing, I here betake me, Amen.

O Lord, increaſe our Faith.

A very godly and devout meditation and confeſſion of our ſins, with humble requeſt unto almighty God, that he will vouchſafe to eſtabliſh true repentance in our hearts, and of his mercy turne away the plagues which we juſtly have deſerved for our manifold iniquities: very neceſſary for all Chriſtians dayly to remember in theſe dayes.

Let us fall downe with weeping eyes!
With one conſent (from heart) on knees:
Our ſinnes have ſo deſerved thrall,
Nothing ſo ſure as ſudden fall.

LEt us ſet as a glaſſe before the eyes of our hearts, the cauſe of the firſt flood, which was falling away from God and

continuall working of wickednesse; wherin the whole world his wonderful workmanship (*Noah* with a small number of persons onely excepted) perished. Let us likewise call unto our remembrance the sudden destruction of Sodome and Gomorrah, with fire and brimstone from heaven, for disobeying the voyce of the Lord pronounced by *Lot* for their repentance; wherein we may, as it were, behold before hand what will become of us, without our speedy repentance; neglecting (as we do) the words and messages of the Lord revealed unto us by his Prophets and Preachers, threatning plagues to follow our wilfull rebellion. Let us not be like unto the deafe Adder, stopping our eares from the hearing of our iniquitie reprooved; which we imbrace with such greedines: but like relenting hearted *Ninivites*, put on the sackeloth of unfained repentance, mourning for our many thousand sinnes, with fasting and earnest prayer, from the lowest to the highest; and after the good example of *David*, and *Iob*, prostrate our selves in heart with lamenting spirits before the mercy seat of our good God: who as he is not hasty in plaguing (expecting our repentance) so will his punishment be the greater, without hasty and speedy conversion. Let us not therefore be slow to

turne unto him, let us not defer from day to day, according to the illuſion & wicked perſwaſion of Satan, who would that we ſhould be taken unawares; for ſuddenly wil the wrath of God come, when we think not of it, and in his vengeance will he deſtroy us. Yet ſo loving is he and mercifull, that if we call upon his name, making our prayers unto him, unfainedly repenting us of our ſins from the bottom of our hearts, he wil hear us from his holy heavens, and receive us againe unto his mercy, according to his promiſe unto *Iſrael*. The wicked King *Achab* humbling himſelf, and cloathing himſelfe in ſack-cloth, and ſleeping in haire-cloth, obtained pardon for his ſins. The mercy of the Lord is ſo great toward them that repent, that the examples thereof are infinite in the Scriptures. The Lord had determined to deſtroy the *Niniviles*, but becauſe they repented at the preaching of *Ionas*, he ſpared them. Wherefore let us ſpeedily forſake our ſins, and more and more grow in hatred thereof, unfainedly cleaving unto righteouſneſſe and holineſſe of life. Repent, repent, for the Kingdome of God is at hand. Every one that ſaith Lord, Lord, ſhal not enter into the Kingdome of heaven; but he that doth the will of God: turne therefore unto the Lord in feare, and thou ſhalt be ſaved.

The Prayer for pardon of our sinnes.

O Lord, vouchsafe to powre the oyle of thy most holy Spirit, into the wounds of our hearts, wherby the hardnes thereof may be so mollified, that we may sigh and lament, weep, and even rend our hearts at the consideration of the wicked & abhominable estate of our life past, which is so far gone with the child of selfe-love, that without thy unspeakable mercy, it is even at the point to be delivered into the pit of eternall perdition: give us grace (we humbly beseech thee) from the highest to the lowest, from the greatest to the least, to repent us of our sinnes and heartily to turne unto thee, whose high displeasure we have deserved through our manifold transgressions, whom thou hast (in respect of our disobedience) pronounced rebels, bastards and children of the bondwoman, and without repentance barred from the inheritance which thy Sonne Jesus Christ hath purchased for all true beleevers. We are disobedient children, and have so much yeelded our selves to the desire of sinne, & walked according to the conversation of the old man, which is corrupt: so

farre degenerating from the Lawes and diuine inſtitutions, following ſo much the will of Satan, the luſts of the fleſh, and the vile allurings of the wicked world, that thou haſt caſt us off as none of thy childzen: inſomuch as when we conſider the heauy and intolerable burden which by our unrighteouſneſſe we haue deſerwedly heaped upon our ſelues, in loſing the fauour of ſo loving and bountifull a Father, and ſo ſweet a Sauiour, it driues us into a great feare and terroz, procuring a great diſlike and loathing of our ſelues for the time: but our nature being nothing but corruption, falleth into a preſent forgetfulnes of our ende: & turneth forthwith unto his old vomit againe.

What moſt loving and everliving God, when the deſerued puniſhments which hang over our heads, ſhall light and fall upon us for the ſame, what ſhall we doe? It is prepared and it is comming: we cannot (by any deſerts of ours, but only by the interceſſion, mediation and merits of Jeſus Chriſt, which neither availeth without our true repentance) auoide it. Wo ſiſſe therfore our harde ſtony harts, O Lord, for thy Sonne Jeſus Chriſts ſake, giue us lamenting ſpirits: indue us with unfained ſorrow for our ſins, and make us ready and willing to turne to

thee unkindely. Our nature being vile, & our blindnes great, we are most apt even with great obedience, care & diligence, to serve, to please, and to obey men of authority here in this world, by whose displeasure there can arise but small or no hurt or punishment at all; & even cry out, when they frown, or grow in dislike of our doings: but we never give our selves (or very seldom) to the fulfilling of our duties to thee by executing those things which thou commandest us, whereby we break and forfeit that bond which thy Son Jesus Christ sealed with his precious blood upon the crosse: wherby he confirmed for evermore a league and peace betweene thee and such as forsake sin, and cleave unto righteousnes and truth. O unhappy wretches that we are, who being in the very bosome of so loving & so mercifull a God, should (yeelding unto the desires of the flesh, the vanities of the world, & the will of Satan) be thrust out of thy presence, wherin consisteth all peace, all love, and hope, quietnes of mind, patience, long suffering, meeknes, and al good whatsoever. But wandring and going astray after our owne corrupt desires, what remaineth in us but strife, hatred, misbelief, despaire, covetousnesse, adultery, witchcraft, contempt of thy lawes,

and all kind of evil, & to reſt as accurſed by
Lord, we acknowledge, that ſinne and iniquity hath gotten the higheſt roome; it ſitteth and ruleth over all the corners of the earth, and righteous dealing, ſimplicity and innocency is condemned of many. Root out therefore (good Lord) roots out of our hearts all haughtines, deceit, wrongfull dealings, and evil imaginations: and plant in ſtead thereof, humility, iuſtice, and unfained good will and helpe one towards another. Let not Satan raile, let not the fleſh prevaile againſt the ſpirit, let not the world beguile us, who are our mortall enemies moſt ſtrong, we moſt weak: inſomuch as they are not ſo ready to run upon us, as we are prone to yeild; they are not ſo politicke to deceive us, as we are ignorant and eaſie to be carried away from the light to darknes.

Forgive us Lord, forgive us for thy Sonne Jeſus Chriſts ſake, ſtrengthen us with thy grace: we have erred, we have done amiſſe, we have followed too much the will of Satan; we have yelded too much to the motions of the fleſh, and too much imbracing the pleaſures of this world, whereby we have loſt the moſt ſweet comfort of thy celeſtiall promiſes, who haſt ſaid, that who ſo obeyeth thy voice, in keeping and fulfilling thy laws,

ſhall

shal be most blessed, yea in all his ways, and in his going forth & comming in, & in all things which he taketh in hand.

O sweet Lord, what darknes, what error, what corruption remaineth in us, that we are so slow to do good, & so prone to do evil; & yet cannot lament our misery, nor bewail our estates, we cannot sigh nor sorrow at the forfeiture of so many sweet blessings, for incurring the penaltie of infinit curses of thine, by disobeying thy will & precepts, which thou inioynedst us in al things to fulfil & observe.

But vouchsafe (good Lord) vouchsafe of thy mercy for Jesus Christs sake, to turne away thy heavy displeasure & punishments which we have deserved, that they light not upon us for our misdeeds. Blot out al our iniquities, lay not our unrighteousnesse, our unthankfulnes & wilfull rebellion against thee to our charge; for if thou shouldest, Lord, what should become of us, what might we looke for, as our iust reward, but death and damnation? O Lord, we do confesse, that for so sundry and bountifull benefits received at thy hands, such is our corruption, that we doe not only take them without thanks, use them without care, but most foolishly, and unadvisedly attribute the gift thereof to

ſome creature, and caſt the praiſe unto him; or elſe we receive them as given by fortune, and take not only the due honor from thée, but make the creature the author of that, that commeth onely from thee the only Creator and giver of all things. O moſt ſweet Lord, ſuch is our ignorance, ſuch is our blindnes, & ſuch as the error that hath reſted and remained in us even from Adam, through our voluntary blindneſſe, which though we imbrace, thou offereſt light, & we refuſe the ſame: we are ignorant, thou giveſt wiſdome, and we neglect the ſame; we goe aſtray, thou calleſt us, but we refuſe to come. Lord, we are like the untamed Heifer which refuſeth the yoke; we are like the deaf adder, which refuſeth to heare the voice of the charmer, charme he never ſo wiſely; wée harden our hearts as the Adamant, we will not receive thy gentle calling, thy fatherly admonitions and loving corrections. Thou commandeſt us to caſt away the darknes of ignorance, and to put on the light of the Goſpell: but we ſtop our eares, we refuſe to heare, opening our eares, to pleaſures, & fixing our eys upon vanity, erring in the paths of ungodlineſſe, drinking the puddles of iniquity, and deſpiſing the ſweet waters of life. Our harts are alwayes rea-

dy

dy to imbrace delights & fantasies, utterly despising nurture, correction, & knowledge. We remember the time present; the time past, for which we have to answer, & the time to come in which we must answer (good Lord) we thinke not on. We must consider that our time is like the flower of the field, to day fresh and faire, and to morrow cut down, dried up and withered. We consider not that we passe as doth the shaddow, & vanish as a bubble of water, as the smoke & waves of the sea. But we foolishly defer the amendment of our lives upon the hope of thy long sufferance, and consider not that thy wrath commeth suddenly. We consider not the sudden death of sundry, which being now most lusty, gay, and strong, are by and by dead, and laid with the substance of our owne flesh, even the earth, where the wormes possesse that which was so daintily fed with sundry fine delicates, and cloathed with nice, monstrous and gorgeous apparel, sumptuous attire, broidered haire, and settled themselves in stately hie houses even to the skies, their soules departing with the insatiable glutton, where is no water to cole the unquenchable heate of thy displeasure against them.

O Lord, thou laughest at our vanity

yet

yet moſt lorry to ſee us to be led by the direction and hand leading of Satan; whoſe deſire is to devoure (if it were poſſible) even thy choſen ones. But thou wouldeſt not that we ſhould periſh, thou deſireſt rather that we ſhould convert & live; thou reioyceſt not at the death of a ſinner: but there is great ioy in heaven of his repentance, whereunto though lovingly thou call us, we goe on ſtill in our wickedneſſe. Thou giveſt us knowledge of thy will by preaching, & thine omnipotency thou manifeſteſt by thy creatures, both in the firmament above, & in the earth & ſea below. But we underſtand it not, we beare it not away, conſider it not. The good which we ſhould doe, we doe not; but the evill which we ſhould not, that we greedily follow. Yet notwithſtanding all which our corruption, diſobedience, and wilfull wickedneſſe, thou (of thy mercy aboundant) ſo intirely lovedſt us, that thou gaveſt thine onely begotten Son, to ſuffer the moſt ſhamefull death of the croſſe for us: and haſt ſet him as equall with thy ſelfe, even at thy owne right hand, to the end he might make continuall interceſſion for us unto thée, and that through him we might have attonement with thee, and acceſſe unto

thée

thee for ever. Wretched sinners that we are, if we by our wickednes, rebellion and losnes of life, lose so great a benefit which he so dearely purchased for us, even thy wonted mercy and loving favor, and make of none effect his dying for us, what remaineth for us, but even the most fearefull sentence of iudgement in that day when all secrets shal be opened, and every man receive according to his deserts? To whom thou wilt say: Goe yee cursed into the flames of eternall fire prepared for the Divell & his Angels, which never shall be quenched, where shall be continuall weeping, wailing, anguish, and gnashing of teeth: when we shall be neither our selves able to plead the contrary, nor have any advocate to gainsay thee in thy iustice. Then shall we be sorry, then shall we lament, but too late. Then shall we hear thy most comfortable entertainment of the godly, when thou shalt say, Come yee blessed, possesse yee the kingdome prepared for you from the beginning: where shall be nothing but ioy without ceasing continuall gladnes, comfort and unspeakable consolation, even for such as clothed thee, fed thee, lodged thee, and visited thee being in prison: them shalt thou imbrace, them shalt thou meet in the

the clouds, with moſt ſweet words of cõ-
fort: but ſuch as have ſeen thee (even thy
poore and little ones) to be ſicke comfort-
leſſe, and have denied them relief and aid,
or hungry, and have withheld food, thirſty
and gave no drink, naked and have not
cloathed them: Such, O Lord, ſhal ſuffer
hunger, cold, nakednelle, and thirſt, with
unſpeakable griefe of conſcience, which
ſhall never have end.

O that it would pleaſe thee therefore,
O moſt merciful God, of thy great good-
nes, favour and loving kindnes, to conſi-
der of theſe latter dayes and perillous
times wherein we live, wherin iniquity
hath gotten the upper hand, charity wax-
eth cold, and love banished from among
brethren, and thy ſelfe ſweet Lord, even
the poore and little ones, the orphans &
widowes not only relieved nor defended,
but trodden under foot, neglected and for-
gotten of ſuch as have abundance.

Vouchſafe, vouchſafe, good Lord, ac-
cording to thy promiſe, to ſhorten theſe
daies leſt alſo the elect be ſeduced with
vanity, and forſake thee their only com-
fort. It is come to paſſe which thou haſt
ſaid, that as towards the ſummer, trees
and plants of the earth do bud, ſo be-
fore thy comming (to make us ſo much
more prepared) thou haſt promiſed to

ſend

send us foreknowledg by sundry signes and tokens, both in the earth below, which hath (by thy passing as it were by) quaked already at thy presence, as also by the Sun and Moone, and other thy creatures, apparantly shewed thy rod of vengeance to be over our heads ready to strike. O Lord, we cannot but looke for utter destruction according to the weight and abundance of our sinnes and iniquities, unlesse it may please thee to shew thy mercy for Jesus sake in converting us. We have sinned, we have gone astray, we have wrought wickednes in yelding to the wil of the flesh: but most sweet Lord, let thy light so shine into our hearts, that we may now begin to seeke only thy kingdome, and leave the darknes of sin, grow to all gwdnes, and be mortified, as touching the old man with his corruption: die to the World, and remove Satan; that with godly desires we may attaine unto the perfect feeling of thy grace: and having obtained the pure understanding of thy word, we may guide our lives by the rule thereof, that after the finishing of this our pilgrimage we may, through the merits of thy Son Jesus Christ, enter into thy kingdome of eternall glory, there for ever and ever to raigne, enioying the sight of thee

and

and to thy name, with the rest of thy Saints sing laud and praise without ceasing, sweet God, Amen.

O Lord, increase our faith, and give us grace unfainedly to repent us of our sins, from the highest to the lowest, that we may heare to our comfort, Come O blessed of my Father, enter into the ioy that shall remaine without measure, for ever and ever, Amen.

A Prayer necessary to be said after, and at the end of all our prayers.

VOuchsafe, O Lord and mercifull Father (in whose hands rest the hearts of men: who knowest what we want before we pray: what we will aske before we speake, and what we do in all things) vouchsafe to forgive mine ignorance, dulnesse and slacke comming unto thee, the fountain of all health and help; Increase my faith dayly more and more, and kindle in me the perfect gift of prayer, that I may at all times serve thee in truth: and vouchsafe that whatsoever I have asked, according to thy will at this time, to give me, and what I have omitted unrequested, for my self: or any whom thou would'st should be commended to thee in prayer, vouchsafe even for thy Sonne Jesus Christs sake graciously

to

to grant: for which and for all things else necessary for me and them, for body and soule, I pray thee, as he thy Son hath taught us saying:

Our Father which art in heaven, hallowed be thy name; Thy Kingdom come; thy Will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as wee forgive them that trespasse against us. And leade us not into temptation, but deliver us from evill.

O Lord, increase our faith, and continue the same effectually in me and all men unto the end, Amen.

Great plagues remaine for the ungodly: but who so putteth his trust in the Lord, mercy imbraceth him on every side, *Ps.* 31.

Considerations touching thanksgiving before and after meate.

Paul, before he would presume to eate, gave thanks.

Christ likewise, before hee gave the bread & fishes to them that were with him in the wildernesse (yea although he were Lord of all) looking up to heaven, from whence commeth all goodnesse, blessed it and gave thanks, and brake it unto them; the store being small, replenished many thousands, and left many baskets full:

where-

wherefore take the blessings of God with thanks, and he will blesse & sanctifie them.

A Prayer before meate.

O thy bountifull God, vouchsafe to look upon our wants, and give us at this time those things which may be to our comfort: sanctifie these thy gifts, that our bodies being replenished, we may be thankfull, and enioy at thy mercifull hands the bread of eternall life, to the release of our poore soules, through Jesus Christ our onely Saviour, Amen.

WHen God hath fed your poore bodies, be not therewith puft up with forgetfulnes of what he require th at your hands for his blessings, but in a reverent and devout manner, give thanks, that he may continue his loving kindnesse to your comfort unto the end.

A Thanksgiving after meat.

WEe thanke thee most bountifull Lord, for this thy fatherly feeding our hungry bodies: so vouchsafe to feed our silly soules with the bread of eternall life, that after this life ended, we may ascend where Christ is gone before, Amen.

Another

Another prayer to be said before meat.

ALl things depend upon thy prouidence (O Lord) to receiue at thy hands due sustenance in time conuenient: Thou giuest to them, and they gather it; thou openest thy hand, and they are satisfied with all things.

O heauenly father, which art the very fountaine and full treasure of al goodnes, we beseech thee to shew thy mercies upon us thy children, and sanctifie these gifts which we receiue of thy mercifull liberality, granting us grace to use them soberly and purely, according to thy blessed will: so that thereby we may acknowledge thee to be the authour and giuer of all good things; and aboue all, that we may remember continually to seeke the spirituall food of thy word, wherewith our soules may be nourished euerlastingly, through our Sauiour Christ, who is the true bread of life, which came downe from heauen, of whom whosoeuer eateth, shall liue for euer, and reigne with him in glory, world without end, Amen.

A Thanksgiuing after meate.

LEt all nations magnifie the Lord: let all people reioyce in praising and extolling

extolling his great mercies: for his fatherly kindneſſe is plentifully ſhewed forth upon us, and the truth of his promiſe endureth for ever.

The Prayer.

WE render thanks unto thee, O Lord God, for the manifold benefits which we continually receive at thy bountifull hand: not onely for that it hath pleaſed thee to feed us in this preſent life, giving to us all things neceſſary for the ſame, but eſpecially, becauſe thou haſt of thy meere mercy faſhioned us anew into an aſſured hope of a farre better life, the which thou haſt declared unto us by thy holy Goſpell.

Therefore we humbly beſeech thee, O heavenly Father, that thou wilt not ſuffer our affections to be intang'led, or rooted in theſe earthly or corruptible things, but that we may alwayes have our minds directed to thee on high, continually watching for the comming of our Lord and Saviour Chriſt, what time he ſhall appeare for our redemption. To whom with thee and the holy Ghoſt, be all honour and glory for ever and ever. Amen.

To the godly Reader.

I IN penſive plight
I put my pen to proue,
O Of ſlender skill
What profit might ariſe,
H His heauenly heſt
To pleaſe who ſits aboue.
N Now here ſet forth,
Before thy zealous eyes,
N Nought worth the phraſe,
Or fineneſſe, I confeſſe;
O Or for his wiſdome
Who compiled it.
R Regard it yet
(O Reader) natheleſſe
D Diſdaine it not,
The matter is but fit
E Each heart to haue
And hold in price I know:
N Now wiſh me wiſe,
Be not in ſpeech my foe.

Farewell.

Omnium in hoc uno verſatur ſũma librorũ,
Cœleſtem toto corde timere Deum.

A Table to find the principal Prayers contained in this Booke.

A Prayer to forſake our ſelves, and leane upon God, pag. 3
A prayer to Chriſt. p. *ibid.*
A prayer for the aſſiſtance of Gods holy Spirit. p. 5
A ſhort prayer for zeale to pray. p. 9
A morning prayer for the working day. *ibid.*
A ſhort prayer to the like purpoſe, p. 17
A prayer for the Sabbath day morning. p. 20, 25.
A confeſſion of ſinnes. p. 66
A ſhort prayer for forgiveneſſe of ſinnes p. 58
A zealous petition for the forgiveneſſe of ſinnes. p. 38
A prayer for worldly proſperity. p. 45
A prayer for the King. p. 6
A prayer for the eſtate of the whole Church. p. 52
A prayer for the increaſe of Faith. p. 73
A prayer for Faith. p. 78
A prayer againſt the Divell, the World, and the Fleſh. p. 88

A prayer for the helpe and assistance of God, in all our doings. p. 89
A short prayer for Gods direction. p. 95
A prayer for one afflicted in conscience. p. 96
A short prayer to the like purpose. p. 112
A prayer for a competent and necessary living. p. 113. 120
A prayer after the hearing of the word of God. p. 121
A short prayer after a sermon. p. 125, 130
A thankesgiving to God for his benefits. p. 131
A thanksgiving for Gods gifts. p. 137
A devout prayer for meditation, to be said in any common plague or sickneſſe. p. 138
A prayer to be mindfull of death. p. 140
A prayer upon the Letany. p. 148
A prayer for the fulfilling of the ten commandements. p. 153
A short prayer to the like purpose. p. 164
A prayer for the ordering of riches. p. 165
A prayer to use wealth as we ought. p. 173
A prayer for a woman with child. p. 174
A prayer to the like purpose. p. 178
A thanksgiving to God after the delivery. p. 180
A prayer for wisdome. p. 186
A prayer to the like purpose. p. 190

A prayer in misery and trouble. p.194
A prayer to the like effect. p.199
A prayer to be defended from enemies. p.200
A prayer for defence against enemies. p. 202
A prayer when a man taketh a journey. p. 211
A thanksgiving after returne. p.214
A thanksgiving to God the Father, God the Son, and God the holy Ghost; p. 216
A prayer to be said before the receiving of the Communion. p. 225
A prayer after the receiving of the Communion. p. 217
A prayer in sickneſſe against Satan. p. 231. 238
A meditation or confeſſion of our sins. p.240
A prayer to be said after al our prayers. p.245
Prayers before meat. p. 256
Thanksgivings after meat, p. 256

FINIS.

A PENSIVE MANS PRACTICE.

OR

The Pensive Mans *Complaint and* Comfort.

THE SECOND PART.

A Treatise most necessarie *for such as are any way afflicted.*

Wherein they may reape most sweet consolation and comfort, as well by sweet and familiar most godly conferences, as also by comfortable prayers in whatsoever calamities.

By I. N.

Psalme 34.19.
Great are the troubles of the righteous, but the Lord deliverеth them out of all.

LONDON:
Printed by *I. B.* for *William Aspley.* 1633.

To the Reader.

Have not (good Reader) compiled this simple peece of worke to delight the worldly mind, but the inward soule of him that is any way afflicted. And if it bee thy portion, whatsoeuer thou bee, disdaine not to take view hereof; it may raise in thee patience in thy troubles, and patience shall make that burthen easie

which otherwise will presse thee downe to despaire. I haue had experience of deepe crosses; and this hath beene my comfort, That *though many bee the troubles of the righteous, the Lord deliuereth them out of all.* There was neuer any left helpelesse, that trusted in God. Therefore though thou bee deepely touched with troubles, faint not, but flye vnto the Lord, who sheweth himselfe a helping Father to such as call on him. And bee not dismaied at the multitude of sorrowes and afflictions, though they flow vpon thee as the waues of the sea: for as Christ commanded a calme of a most tempestuous sea, so can hee asswage whatsoeuer crosses. There are many comfortable Treatises concerning this matter, and a-

boue

boue all, the ſacred Bible is as a Garden fully furniſhed with infinite examples of Gods fauourable protection, releeſe, and comfort, in calamities; where thou mayeſt gather approued ſalues for whatſoeuer ſore, and medicines for euery maladie: Yet if this poore Pamphlet may but in the leaſt meaſure comfort thee, I ſhall reioyce. I haue contriued it after ſo familiar a manner, that I know the afflicted cannot but allow it, like it, and take profit by it, though the learned are furniſhed with gifts ſo farre exceeding my poore talent, that they neede it not, neither the rich and ſuch as flow in the pleaſures of this life, but the poore that hunger and thirſt for their ſaluation in Chriſt, whoſe portion it is to

taſte of deepeſt calamities, they delight onely in ſuch labours, as may comfort them in their tryals. Therefore (good Reader) accept this my good will, which would affoord any travell to procure thy further comfort,

Fare thou well in Chriſt our onely Comforter.

Thine in all Chriſtian good will,

I. N.

THE PENSIVE-MANS COMPLAINT, and Comfort.

Hope.

HOw is it with thee man? I haue seene thee long time very heauy, as though thy soule were cast downe, and that thou hadst no ioy: I haue noted thee so long in this sorrowfull and pensiue plight, that I thought it were not amisse rouze thee vp a little, and to search the cause of thy griefe: that if it be possible, thou mayest finde ease, and be refreeed with new com-

It is ne
sary tha
that is i
heauine
should h
some m

ſorts. Tell me therefore what is the cause of my griefe: Is it ſinne, or ſome notorious crime? or is it want, pouerty, loſſe of goods, or friend, or any other outward croſſe, that toucheth thee ſo neere? Tell me ſimply, feare not, I am thy friend.

ion to call im to a onſiderati- n of the auſe.

Penſiue man. I haue heard you, and would gladly anſwer you, but that my caſe requireth ſo long a diſcourſe: I feare it will be too tedious for you to heare, & too grieuous for me to report.

Hope. Stand not vpon theſe termes: I am at leiſure, and can affoord time to heare for thy comfort: and therefore ſpeake briefly, and to the purpoſe.

lugry Chri- ian ſhould e at leiſure o do good o his bro- her.

Penſ. I cannot deny your deſire, for that it may be, the prouidence of God hath ſent you for my conſolation: and therefore I will be bold to ſay what I feele, and continue with what I ſhall finde. And where you demand, whether the cauſe of my ſorrow be for ſin, or for ſome outward croſſe, I cannot but acknowledge, that ſinne is the ground of all my ſorrow: for aſmuch as I became accurſed for it before I was borne: and I haue ſo multiplyed the ſame by mine actuall filthineſſe, that it hath drawne downe vpon mee a moſt heauy weight of iudgement, and an in-

me is the igin all of l ſorrow.

intolerable

tolerable burthen of afflictions, which now lie so heauy vpon me as vnlesse I should vtter them to some, and so receiue inward or outward comfort, I by no means can long vndergoe them, but must needs faint, and so fall more grieuously. And therefore, forasmuch as I hope you are hee that the Lord hath sent to repaire my comforts, if you will giue patient hearing, I will vnfold vnto you the state of my present discomforts.

It easeth the heart to reueale the griefe.

Hope. I pray thee say on, be not dismaid, and the more plainly thou declarest it, the more shalt thou ease thy selfe inwardly, and the better shall I know how to apply things fit for thine infirmitie. Thou needest not bee ashamed to reueale how God correcteth thee; for his dearest children, in that point, haue gone before thee: And Dauid was not ashamed to say, That he was cast downe, and that the Lord had deeply chastised him: neither did Iob blush to recount his miseries before men. And therefore hast thou warrant to vnfold thy calamities: for thereby may grow thy comfort. Speake on boldly, and lay forth thy complaint openly.

Fen. Oh then, I would that all that

feare

feare God, heard my lamentable complaint as well as you, to ſee who could be offended thereat, and not rather duly conſider my ſorrowes, and weigh what great griefe is in my ſoule! But ſith it is expedient for me to ſpeake, I will ſpeake, in hope that the vtterance of my griefes, may in ſome meaſure eaſe the penſiueneſſe of my ſoule. I am a miſerable man, that is the ſumme of mine eſtate: a man full of wretchedneſſe. I taſte of deepe affliction, and no man careth for my miſeries, none affordeth me comfort: I am a man vtterly caſt downe, and none affordeth the helpe of his little finger to helpe me vp: a man deſolate, fed (as it were) with the bread of bitterneſſe, eſteemed of leſſe value then an earthen potſheard lying on the dunghill, nor worthy (as it ſeemeth) to be taken vp for any vſe. I may be compared vnto a dead dogge, thought vnfit for the ſociety of men: a man ſaddenly fatted in cõceit with the vnſauoury bread of pleaſing promiſes, neuer taſting the releeuing food of performance, wherby I am brought low: and therefore my wonted friends and kinſmen flye from mee, and forſake mee, as they did Paul: they ſtand a far off, as if I were become a monſter

Pſ. 31. 16.

vnto

vnto them: there is not one standeth a sound friend vnto me, but most malitiously say of me, The Lord of heauen is become his enemy. Thus they censure me, by reason of my pouerty & afflictions, as the Barbarians did Paul at Mileta, who deemed him a wicked man and a murtherer, for that a Viper, a beast deadly venemous, caught him by the hand. But alas, what of their iudgement? The Lord of heauen seeth and iudgeth: and I care not for the iudgment of man. The world swateth with the wealthy, it prayseth onely the prosperous: the poore and oppressed men it reiecteth, as if they were bastards of the earth: and therefore no maruell though I be racked, rent, and miserably tormented with the tongues of the wicked, considering that I am base, low, poore, wretched, penslue, and full of aduersities, whose portion is in this life to be despised: and therefore naturall reason saith, Alas, why should I liue in this distresse? why rather should I not wish for death? and why should I not reioyce if the graue were prepared for me? for why, I haue no peace, no quiet, no rest, no comfort, no ayd, no strength, no friend or helper, but on all sides trouble: forrow within,

Pouerty is heuy crosse it alienateth both friends and kinsmen.

within, and misery without: therefore are my songs turned into sighes, my recreation is weeping, my meat is mourning, and my drinke teares: why should I not then indeed say with the Prophet Ieremy, whom the Lord sanctified in his mothers wombe: why did my mother bring me forth, to behold with mine eyes the labours and sorrowes of the world? Nay, I, whom my mother conceiued, and brought forth in sinne, may cry out, Woe, woe is mee, and vnto my mother, why broughe thee mee forth a childe of bitternesse and sorrow? why did I not end my dayes alleone as I was borne? Why was I receiued in my mothers lappe? why did thee feed and nourish me? why did her paps giue me sucke, to liue in such distresse and misery? why had not the place of my conception beene my graue, and the place of mine euerlasting abode? Then should I haue been as though I had not been at all. Oh, why was I not transferred from my birth to bee buried? Then should I haue beene preuented of these miseries: then should I not haue beene so burthensome vnto my parents, and a greefe to them that brought mee vp. It had beene good for mee (I see) if I had

learned

learned a manuall trade when I entred into letters, or that the plough had bæne my booke, and the goad my pen. Oh that my dayes past were to bœ recalled againe, or that I could redeeme the time that I haue lost, that I might learne to liue, or that my dayes had not compleat one yeere, that I might haue learned first to dye: Oh that I had in these daies of bitternes a fountaine of water in my head, I could finde cause sufficient to powre it out in teares: I may say with Iob, Let the day perish wherein I was borne, and the night wherein it was said, There is a man child conceiued. But he was iust, I vniust: my sinnes haue betraied me, my guiltinesse hath accused me: I stand awaigned and condemned in my selfe, and by my selfe, of sufficient matter to deserue a greater iudgement against me than I am able to beare: my God, whom I haue offended, hath found mee out in my secret coasts: mine vnknowne wickednesse hath he searched out, and hath taken iust occasion to whip me for my faults: and now I finde it true which that Almighty Iehouah pronounceth of himselfe, That he is a iealous God, a God that cannot abide his children to gad astray: and

therefore

therefore he reclaimeth such as he hath a loue vnto, by crosses and corrections, thereby manifesting his wrath & displeasure against sinnes. In regard whereof hee afflicteth me on all sides, and my miseries and calamities increase yet daily, euen as though my God had decreed vtterly to ouerthrow me. But will the Lord absent himselfe for euer? And will he shew no more fauour? Is his mercy cleane gone for euer? Doth his promise faile for euermore? Hath God forgotten to be mercifull? Hath he shut vp his mercy in displeasure? I haue long cryed, and he heareth not: long knocked, and hee openeth not: long sought, and finde no comfort. To whom shall I complaine then? I haue long and many dayes, and that with instant suit and humble petition cryed vnto man, euen for the performance of his promise: but alas, to no end, the issue of all my hope is the beginning of despaire. Yet in all these miseries I thinke vpon God, and yet am troubled and crossed notwithstanding, I prayed daily, and yet is my soule full of heauinesse, which maketh me weary of my crying: my throat is dry, mine eyes faile, while I wait for my God. Oh wretched man that I am,

am, whom all comfort seemeth to forsake, and on whom all creatures seme to frowne: the very earth seemeth to deny me such ayd as she largely giueth to other, affording me no portion, as it were, in her, no not the bredth of a foot. I am worse than the sparrow that hath her being in the house top; more base than the Fox, that hath his caue in the earth without hire. But what should I cõplaine of this? Christ my Sauiour was in the same case, who was Prince of all: and therefore shall I grudge at these things being worse than a seruant? No, but as I was borne a seruant to labour, and not to land; so by my labour I endeuour to liue, and yet I lacke: I till the ground of my calling, I manure my vocation after the best manner I can, and water it with industry, godly care, and euen with sweat, yea often with teares, but it yeldeth little encrease: I sow much, but bring in little: I earne wages, but I seeme to put it in a broken bagge: So that I see, that neither is he that planteth any thing, nor he that watereth, but all is in the Lord that giueth the increase. I haue stood in the Market place of the world, ready to worke in any mans

Christ s
med poo
in this li

All prof
as they
blest of
God.

Wine-

Vineyard, I haue beene hired, and cannot receiue my penny for my labor, hauing wrought the heat of the day. My labours are simple and honest, painfull and expedient, and are not without glorious commendation of the prudent, yet they prosper not as other mens: I see many with lesse endeuour flourish, and I fall: many with as slender gifts triumph, yet I am trodden downe: I see many reioyce and sing of their gains gotten by lesse industry, yet I sigh to see my fruitlesse toyle: many flatter and are embraced, I wade simply and am reiected: yea, many through small desert are richly rewarded, yet am I, after many rich promises, sent away empty.

Vine hope
d Delay,
ghtyenes to a
iet mind.

Two things aboue the rest haue broken the back of my comfort, Vain hope and Delay: they haue forced me to hunger, and not to get wherewith to feede mee: to want, and haue not to be releeued: so that I see, that feare, and sorrow, and mourning, weeping, and teares, must be the rewards of all mine endeuours: I rest, as it were, vpon a tottering and broken wall, tossed to and fro with the violent floods of most cruell miseries. The hands that seemed earst to hold me vp, are now shor-

ned

ned or shrunke in: the lips that spake in my behalfe, are shut vp in silence, or speake against mee. I am forsaken of all: I am as water cast out and spilt on the ground, which cannot be gathered vp againe; I am clad with care, and couered with reproach, and mine enemies reioyce to see it: they clap their hands for ioy to see such ill successe of my labour: That is the man (say they) that took the Lord for his God, who boasted of his hope, the end whereof is misery. Oh what shall I say in these most miserable crosses? Hath the Almighty no respect vnto mine offering? Doth hee not regard the words of my complaint? Is there no place with him for my praiers? Shall I alwaies cry, and neuer be heard? Shall I be alwayes like the Doue that could finde no place for the sole of her foot? Shall all my dayes passe in miserie? Oh wretch that I am: Whither shall I conuay my selfe? what course shall I take? To whom shall I make my moane? To the wealthy? To the hard hearted monied men? Alas, daily experience hath found them the moths of a poore mans estate: they haue eaten vp many, they haue deuoured the very entrailes of men with their cruelties,

Men m
ed, seld
comfor
poore.

elty, and they haue consumed me, who haue sought their ayd: yet not to haue therewith to fæd daintily, not to spend prodigally, nor to goe gorgeously, but euen to sustaine my selfe and many little ones, whose tongues without food would cleaue vnto the rookes of their mouthes, whose howling and weeping, whose lamentable cryes, and pitious moanes, if there be not to sustain them, who can heare and not lament? who see it and not sigh? who can consider it, and not consume with griefe? In this distresse, what shall I doe? I seeke friends and find none: such as before were ready to receiue me into their bosoms when I was in prosperity, now see me and say nothing, vnlesse it be in the way of reproach. The strong needeth not the hand of another to hold him vp, but the weake: the whole needeth not physicke, but the sicke: the rich wanteth not helpe, but the poore: but the strong is aided, the whole hath physicke, and the rich hath helpe: but the weake goe to the wall, the sicke are forsaken, and the poore perish. This is the loue of our time: vnhappy is the man, and I the man, that haue experience of these things. Some will say, that Experience is the mother of Wisdome:

e prepo-
ous
rse of
world.

dome: some of Folly: but I say, it is the Mother of too-late-repentance, the daughter of vaine Hope, the nurse of Despaire. Now to the end that my fall may be the rising of some falling, and to the end that my misery may be as a caueat to others crossed, I cannot but speake the more, though I cannot speake what I feele. For the fire of mine afflictions burneth within mee, and the smoake of my contempt breaketh forth as the smother of a furnace, my reproach is as a beacon on a hill-top, seene farre and neere, and yet my ruine reckoned as the fall of a starued sticke: many sit and sing, He is fallen, he is fallen. But ye that standtake heed lest ye fall: for fickle is fraile Fortune, the reputed Father of your flourishing estate. The Almighty exalteth and bringeth low, he depriueth men of promotion, and againe setteth them aloft. How saith the rich man then, I sit and sing, and shall not sorrow? How saith the healthy and strong man, I will eat and drinke, I shall passe the time and be merry, I shal not be sicke: How saith he that hath now many friends, I need not feare, for I haue enough to helpe me when I need, and when I want, they will supply? Alas, my selfe might

Experience the mother of Too-late repentance

Yee that stand take heed lest ye fall.

There is certainty any est

might haue thus flattered my ſelfe, and indeed I did too much; till I was ouertaken ſuddenly, and then was the ſudden change the more grieuous. Againe, How ſaith the poore, the ſicke, the enuied, and he that is in any ſort croſſed: I am low and cannot riſe, I am weake and cannot trauell in mine affaires: I am enuied, and cannot eſcape danger, I ſee that this alſo hath his change, and therefore as it is a fooliſh thing to flatter our ſelues in felicity, ſo is it great weakneſſe to diſtruſt in aduerſitie. And yet alas, when I haue thus preached vnto others, I my ſelfe can hardly digeſt mine owne counſell, but as one apter to perſwade then to bee perſwaded, I linger in a moſt wearieſome life: and the Almightie God knoweth when, and how, to mitigate mine euils preſent, and hee can turne away the dangers to come: whereat I quake for feare what will become of mee. And when I call to minde my eſtate paſt: when I recount the time that is gone, that yelded mee a contented releefe in all things: and when I do conſider how I was beſotted with a vaine hope of better things rathly loſing the beſt, comparing it to my preſent wants, I cannot but ſtag-

mans e-
ite cer-
ne is to
e prefer-
d before
etter vn-
taine.

ger

ger in conceit, and reele to and fro in heart, to thinke of the weaknesse that was then in mee, But alas, what of this? This is but the encrease of new sorrow, and addeth nothing vnto my quiet: and therefore I will be content to dwell in mine owne, and embrace these crosses, vntill it please the Almighty to returne againe in loue. In the meane time I will liue as a Pelican in the Wildernesse, and like an Owle in the Desert, at whose vgly shape all the Fowles therein gaze and make admiration: nay, I shall be shut vp, as it were, in the closet of crueltie, with the froward & furious, who will augment my griefs with their gallant vpbraids, and the more, to see them feast when I fast, them to laugh when I lament, them to sing when I sigh, to see them solace themselues with sundry delights when I lie a comfortlesse Ioseph in the prison of deadly distresse: haue I not cause in this estate to powre out streames of teares?

Hope. It is a most lamentable discourse that thou hast made of thy miseries, and I am bold to cut off thy speech a little, to giue thee, as it were, a breathing time, & withall I reckon it good for thee in this miserable plight to repaire vnto God.

Pen.

The beſt courſe is to flye from man to God.

Penſ. You ſay well: for in man there is no helpe, but hinderance: no remorſe but rigour: and therefore it is my purpoſe to returne from man, who is miſerable and mortall, and will lift vp mine eyes to mine offended God: and yet alas, how dare I caſt vp my heart to the heauens, in hope of comfort? for hee hath ſhut vp the paſſage thereof from mee, and hath, as it were, dryed vp the ſweet ſpringes of his ſacred bleſſings; hee hath hedged mee in, as it were, with the thornes of bitternelle, yea hee hath taken mee, as it were, by the necke and beaten mee, hee hath on all ſides afflicted mee, hee hath pluckt vp my hope as it were by the roots, hee hath broken mine enterpriſes, and caſt my glory to the ground, and none can deliuer mee out of his hands. Alas, what meane ſhal I vſe to appeaſe him, and that hee may bee pleaſed with mee againe: I will repaire vnto him, and ſay: Lord be merciful vnto me a ſinner. Oh my God condemne me not vtterly. I will humbly entreat him to contend with me no more: it may be hee will heare mee. But alas, What am I, that I ſhould diſpute with him? what argument can I wretch make with him? If he ſay vnto me, Thou haſt deſerued

it;

ie: What shall I say? I cannot answer one of a thousand euils that I haue done, neither can I enter into thought what he can lay to my charge, therfore will I hold my peace: I will keepe silence, for hee is wise in heart, hee is mighty in strength, yea, his foolishnesse is wiser then man, and his weaknesse stronger then men, and who at any time hath pleaded against him, and hath preuailed? Could Salomon match him in wisdome? Could Sampson compare with him in strength? No, then will I refer my cause to him in meeknesse, if hs will that I continue afflicted, be it so: if he will that I bee still in pouerty, I will be patient And sith it is his pleasure that I should be disappointed of my hope, I am pleased, let him deale with me, and dispose of me as he will: for whether I liue, I liue vnto him: or whether I dye, I dye vnto him: so that whether I liue or dye I am the Lords: and in what estate soeuer I stand in this life his prouidence hath a working therein, and his wisdome findeth out what is conuenient. Yet can I not but speak, that my cause may appeare, and that my complaint is not without cause. The wild Asse brayeth not when he hath grasse, nei-

No man knoweth what God can lay to his charge.

might haue thus flattered my ſelfe, and indeed I did too much; till I was ouertaken ſuddenly, and then was the ſudden change the more grieuous. Againe, How ſaith the poore, the ſicke, the enuied, and he that is in any ſort croſſed: I am low and cannot riſe, I am weake and cannot trauell in mine affaires: I am enuied, and cannot eſcape danger, I ſee that this alſo hath his change, and therefore as it is a fooliſh thing to flatter our ſelues in felicity, ſo is it great weakneſſe to diſtruſt in aduerſitie. And yet alas, when I haue thus preached vnto others, I my ſelfe can hardly digeſt mine owne counſell, but as one apter to perſwade then to bee perſwaded, I linger in a moſt wearieſome life: and the Almightie God knoweth when, and how, to mitigate mine euils preſent, and hee can turne away the dangers to come: whereat I quake for feare what will become of mee. And when I call to minde my eſtate paſt: when I recount the time that is gone, that yeelded mee a contented releefe in all things: and when I do conſider how I was beſotted with a vaine hope of better things raſhly loſing the beſt, comparing it to my preſent wants, I cannot but ſtag-

mans elite certaine is to prefer before better vncertaine.

ger

ger in conceit, and reele to and fro in heart, to thinke of the weaknesse that was then in mee, But alas, what of this? This is but the encrease of new sorrow, and addeth nothing vnto my quiet: and therefore I will be content to dwell in mine owne, and embrace these crosses, vntill it please the Almighty to returne againe in loue. In the meane time I will liue as a Pellican in the Wildernesse, and like an Owle in the Desert, at whose vgly shape all the Fowles therein gaze and make admiration: nay, I shall be shut vp, as it were, in the closet of crueltie, with the froward & furious, who will augment my griefe with their gallant vpbraids, and the more, to see them feast when I fast, them to laugh when I lament, them to sing when I sigh, to see them solace themselues with sundry delights when I lie a comfortlesse Ioseph in the prison of deadly distresse: haue I not cause in this estate to powre out streames of teares?

Hope. It is a most lamentable discourse that thou hast made of thy miseries, and I am bold to cut off thy speech a little, to giue thee, as it were, a breathing time, & withall I reckon it good for thee in this miserable plight to repaire vnto God. Pen-

The best course is to flye from man to God.

Penit. You say well: for in man there is no helpe, but hinderance: no remorse but rigour: and therefore it is my purpose to returne from man, who is miserable and mortall, and will lift vp mine eyes to mine offended God: and yet alas, how dare I cast vp my heart to the heauens, in hope of comfort? for hee hath shut vp the passage thereof from mee, and hath, as it were, dryed vp the sweet springs of his sacred blessings; hee hath hedged mee in, as it were, with the thornes of bitternesse, yea hee hath taken mee, as it were, by the necke and beaten mee, hee hath on all sides afflicted mee, hee hath pluckt vp my hope as it were by the roots, hee hath broken mine enterprises, and cast my glory to the ground, and none can deliuer mee out of his hands. Alas, what meane shal I vse to appease him, and that hee may bee pleased with mee againe: I will repaire vnto him, and say: Lord be merciful vnto me a sinner. Oh my God condemne me not vtterly. I will humbly entreat him to contend with me no more: it may be hee will heare mee. But alas, What am I, that I should dispute with him? what argument can I wretch make with him? If he say vnto me, Thou hast deserued it;

it: what shall I say? I cannot answer one of a thousand euils that I haue done, neither can I enter into thought what he can lay to my charge, therfore will I hold my peace: I will keepe silence, for hee is wise in heart, hee is mighty in strength, yea, his foolishnesse is wiser then man, and his weaknesse stronger then men, and who at any time hath pleaded against him, and hath preuailed? Could Salomon match him in wisdome? Could Sampson compare with him in strength? No, then will I refer my cause to him in meeknesse, if hs will that I continue afflicted, be it so: if he will that I bee still in pouerty, I will be patient And sith it is his pleasure that I should be disappointed of my hope, I am pleased, let him deale with me, and dispose of me as he will: for whether I liue, I liue vnto him: or whether I dye, I dye vnto him: so that whether I liue or dye I am the Lords: and in what estate soeuer I stand in this life his prouidence hath a working therein, and his wisdome findeth out what is conuenient. Yet can I not but speak, that my cause may appeare, and that my complaint is not without cause. The wild Asse brayeth not when he hath grasse, neither

No man knoweth what God can lay to his charge.

ther loweth the Oxe when hee hath fodder: And can I leſſe then ſpeak vnto man, in hope of ſome gracious conſideration of my caſe well conceiued? Such things as my coule refuſed in times paſt, as ſorrows, ſighing, mourning, heauineſſe and teares, are now more common then my meat or drink: and alas, what power haue I to vndergoe and digeſt all theſe euils? Is my ſtrength as the ſtrength of ſtones, or is my fleſh as braſſe? Nay, there is neither ſtrength nor power in me: hope helpe, and all comfort hath left me, and I float as a poore Moes in the ſpringing waues of miſery.

Surely I thinke it will not auaile mee to ſpeake any more vnto man, and therefore I will ſhut vp my complaint in my boſome, and within me containe the bitterneſſe of my greefe for a time, wherein lye yet many hidden cauſes, which I will reueale hereafter: And all the dayes of mine appointed pilgrimage I will wait vpon the Almighty, who is able (I know) to ſend me a cõfortable change. Although I know that while this corruptible fleſh is vpon me, I ſhall haue ſorrow vpon ſorrow, & while my ſoule is within me, I ſhall haue daily new cauſe to mourne:

Euery day bringeth forth his owne ſorrow.

but

but I will speedily turn my complaint from man to God, for hee helpeth him that hath no power, he saueth him that hath no strength, he counselleth him that hath no wisdome, hee comforteth him that is in sorrow: who although hee hath cast mee into this deepe mire, though I become ashes & dust, though I seeme to be a brother vnto the Dragons, and a companion vnto the Ostriches, though my musick be turned into mourning, and my song into sadnesse, yet can he by his al-sufficient strength and his euerlasting mercies, ouerthrow the mountains of all my miseries, hee can bring forth riuers of new consolations, out of the hard rocks of afflictions, and I that goe now mourning all the day, shall sing a new song, and that of his most mercifull deliuerance. Wherefore I will speake no more in bitternesse, but will consult with you (sith God hath raised you a comfort for mee) how and by what meanes I may finde my good God, and be reconciled vnto him, who, I know, hath suffered all these things to fall vpon mee, euen when I was foolishly waiting for help of such as could not auaile me, whereby he hath turned me backe from the euerlasting pit, to be illuminate with

The cause why God afflicteth his.

his ioyfull light in the kingdome of Jeſus Chriſt his deare Sonne.

Hope. I like well the concluſion of thy complaint: and it appeareth that thy heauenly Father hath viſited thee to a good purpoſe; for although thou being heat with the ticklish fancies of fleſh and bloud, beganſt to breake out into termes immodeſt, curſing the day of thy natiuity, and ſo forth: yet no doubt but the ſpirit of meekneſſe hath gotten the vpper hand in thee, and thou haſt finiſhed thy ſpeech with words of great conſolation: and therefore ſith thou deſireſt to conſult with me for thy greater comfort, I am very willing and ready to giue thee ſuch aduice, as may not only carry thee, and conduct thee, in the good way thou haſt begun, but to encreaſe the portion of thy knowledge, and conſequently of faith, & ſo to lead thee, as it were, by the hand, to the moſt happy courſe, which thou ſhalt take in all thy croſſes, be they neuer ſo many and miſerable.

Penſ. In ſo doing, you ſhall doe that I haue long deſired: for thus me thinks that though my croſſes be ſeuere and cruell, though they continue without mitigation, yet I could be inwardly comforted by a liuely hope of future re-

leaſe,

leaſe, and ſtand aſſured that theſe calamities would in the end bring me comfort, I ſhould vndergoe all afflictions with the more patience and eaſe: and therefore if you will lay downe ſome diſcourſe vnto me, how GOD hath wrought for other men diſtreſſed, and ſhew mee how ready and louing he is to heare and to helpe, I ſhal attend, and giue both eare and practice. The hope future cō fort eaſeth preſent griefe.

Hope. Thou haſt already bewrayed thine eſtate vnto the world, and lamentably complained vnto man, but I know thou haſt found the bowels of euery mans compaſſion ſhut vp, inſomuch as none affordeth thee but words, and thoſe not tending much to conſolation. What then? Now is the time to conſider and conſult what is beſt to be done, that thou reſt not diſſolute and careleſſe what become of thee. And therefore as thou haſt part reſolued, ſo I counſell thee to repaire vnto God, who although he be offended, will yet ſhew mercy: for it is not with him as with mortall man, he reuengeth not euery wrong, he doth not caſt off vpon euery offence: but like the father of that vnthrifty ſon, receiueth againe him that ſtrayed, and louingly embraceth him that returneth to him.

wherefore it is thy way to recomfort thy ſelfe by a contemplatiue conſideration of Gods purpoſe in afflicting thee: for thou mayſt not cenſure theſe euils, not the leaſt of them to come by chance as the world often, & moſt raſhly, and vnaduiſedly affirmeth: or that they befall thee by reaſon of the vnfortunate Planet vnder which thou waſt borne, as the ſtar-gazer fondly maintaineth: for that Lord Almighty, that high and incomprehenſible Iehouah, that euerlaſting Alpha and Omega, hee that was, and is, and is to come: hee is the Former, Framer, Creator, and Gouernour of theſe things. who but hee made and prepared thoſe famous ſtars in the Firmament, Arcturus, Orion, and Pleiades? who did ſpread forth the heauens like a curtaine, who limited the North and South climats, who made the Sunne and Moone but hee? And therefore let all men thinke that his creatures, which he hath formed and placed to mans vſe for the diſtinction of times and ſeaſons, and to giue light vnto the earth, keepe euery of them his ſphere, as a walke whereunto, as vnto a continuall taske, it is tyed by the omnipotent Commander, who keepeth it without variation in the firſt courſe,

Planets no cauſe of good or bad euents.

ſo

so that they remaine all as seruants, doing their continuall labour for the behoofe of man, as other creatures doe, and are not as Gods or Gouernors of mans nature: neither can they dispose of their inclinations, constitutions, & affections, or make them happy or vnhappy, but are ruled and commanded by God to stand or moue at his pleasure. The Sunne stood still in Gibeon, and the Moone in the valley of Aialon, and that for a whole day. So the Sunne at the commandement of the Lord retired ten degrees in the firmament, as a signe for Hezechia's health, 2 King. 20. 10. Which proueth, that these creatures are as all other, euen the least, subiect to the will of the superiour Gouernour, who needeth not the help of such weak means to worke the long or short life of man, the happy or vnhappy estate of man, the poore or rich portion of man, or any matter belonging to the soule or body of man; but all commeth from his sacred wisdome or diuine prouidence, all men are in his hands, as the clay in the Potters, and he frameth and forgeth of all formes, some to honour, some to dishonour: some to be rich, some to be poore: some to bee high, some to

The Sunne and Moone stood still, Ios. 10. 12. The Sunne went back in the firmament.

be low: ſome to be reuerenced, and ſome to bee deſpiſed: and euery man muſt reſt contented with his portion, being good or bad, ſweet or ſowre: and his decree, which from the beginning was made cõcerning thee, ſtandeth faſt for euer. And therefore be not ſo hardy as to dreame, that thy conſtitution, inclination, good or bad ſucceſſe in thy proceedings, the proſperous or aduerſe iſſues of thine endeuours, thine eſtate poore or rich, proceedeth from the influẽce, domination, rule or power of theſe creatures: but that a diuine and ſupernaturall hidden cauſe worketh that in thee, which thou canſt not conceale, knowne to the world a hard and miſerable eſtate: wherein though the world afforde thee no comfort, yet art thou bound by an inward bond of duty, to acknowledge all thine infirmities, all thine afflictions, and all the croſſes which haue ſeized vpon thee, to proceed euen from thine owne ſinnes and filthy corruptions, as buffets to rouze thee from the forgetfulneſſe of thy duty to his ſacred Maieſty, of thy roming and ranging aſtray after vaine and foolish things, following the wind of ſuperfluous deſires, in ouermuch negligence of thy calling: and in loue

and

and great fauour did thy louing father giue thee these gentle corrections, euen of mercy to reclaime thee from the way of sinne, vnto a more sincere and sacred course of life; he calleth thee by his punishments from perill: he calleth thee, and wilt not thou come? he hath prepared a city for thee, a beautifull city, nay, hee hath giuen thee a kingdome, the Kingdome of peace, the Kingdome of ioy, the Kingdome of eternall consolation. And to the end thou shouldest haue no loue to rest in this base cottage of miseries, to the end thou shouldest not be subiect to the dangerous securi- ty of a pleasing estate here, wherewith he seeth thee apt to be intangled; hee hath, as it were, fettered thee with the shackles of aduersity, that thou shouldest not haue scope to dance after the musicke and sweet Syrens tunes of worldly happinesse, which so enchanteth men of liberty, that they are thereby led, as it were, by a golden line, to the euerlasting pit. But for thee, assure thy selfe, he hath prouided an endlesse, rich, and surpassing Diadem of absolute glory, if thou with patience beare this moment of tryall. And be not like the vntamed Heifer, to cast off this his fatherly most light yoke: his chastise-

A secure estate in the life dangerous.

ments, though to flesh and bloud they be moſt bitter, moſt sharpe and vnſauory, yet are they full of ſpirituall ſweetnes: though they be accompanied with contumely and reproach, yet are they mixed with inward conſolation. The afflictions of flesh and bloud are enemies to vertue, zeale, and true mortification. Thou muſt not conſult with flesh and bloud, what is to be done in matters of thy calamities: thou wilt then ſurely be miſcarried, thou wilt be led into a wrong courſe to releeue thy ſelfe. And therefore thou muſt alwaies looke vp vnto the heauens, where thy Redeemer ſitteth, and whence ſhall deſcend a thouſand meanes. Beware therefore of ſeeking ſtrange means to eaſe thee, they will deceiue thee, what ſhew ſoeuer they carry of comfort, vnleſſe thou flye vnto the Almighty by prayer, entreating him they may be ſeaſoned by his grace, and tend to thy good. And in this point mans negligence is not a little to be reprooued: for in all afflictions, croſſes, and calamities, they firſt ſeeke the creature, and at laſt the Creator: and that is the cauſe that they often ſpeed not: but if it fall out as they deſire, as often it doth, to the more beſotting of flesh & bloud, they

aſe in
affli-
ted
eek the
ature
ore the
ator for
e.

they giue all the glory to the creature, and the Creator hath no share of the prayse: it is a matter so apparent, that it needeth not more proofe. But for thy part, who standest here before the world a miserable man, and euery man is content to haue o snatch at thine estate, and to reproach thee, and thou poore man must be patient, but not as some are patient, perforce: but with meekenesse tolerate all their speeches, with an inward elevation of thy heart and soule vnto thy Father aboue, who seeth euen thy thoughts, which if hee finde simple, and without desire of reuenge, he liketh there to abide: yea, he will then come and dwell with thee, he will make his abode with thee, and comfort thee, and thou shalt haue such a sweet guest of him, as shall turne all thy gall into honie, all thy mourning into godly melody, and all thy sorrowes into songs of prayse. Hee shall be an inuisible riches in thy outward pouerty, here shall be thy inward health in thy outward sicknesse, here shall be thy castle of defence when thou art assaulted, and here shall be thy comfort within, howsoeuer thou art discomforted without. This shall not the world see nor consider, but shall iudge of thee

Patience must not be perforce.

The wo
iudgeth
ter the
ward sh

still

ſtill after the outward appearance: as if it ſee thee poore, it ſhall ſay, God doth not bleſſe thee: if ſicke, That God is angry with thee: if enuied, Thou art an euill man. And therefore I muſt tel thee this, That thou muſt not looke for commendation and praiſe of man, when thou art in the fauor of God: but rather arme thee, ſo much the rather, with a reſolute contentation, to beare without pride or grudging euery burthen: ſo ſhall thy God either quickly eaſe it, or giues thee patience to beare it: for no euill tarrieth long, and yet is the reward perpetuall.

Penſ. Why ſhould I then refuſe the chaſtiſements of my God? for I ſee they are bleſſed whom hee correcteth: and although he make the wound, I ſee he bindeth it vp, and healeth it: though he ſmite, he killeth not: all his corrections are in loue: and none that taketh delight in his owne ſaluation, can bee diſpleaſed with his caſtigation: none that longeth for eternall life, can here loath a poore and miſerable life: for I ſee it is not honour, authority, riches, pleaſures, delights, wantonneſſe, and the moſt pleaſing eſtate here, that is one ſtep towards, but tenne thouſand from the heauenly comforts: neither is it

lither
h an hie
te far-
r, nor a
e eſtate
ier our
rſe to
uen.

it a poore, bare, ignominious, reprochfull, vile, and seruile estate in this life, that can clogge the faithfull man from flying vnto, but rather heaueth him aboue the third, euen to the supernall heauens. What then? Shall I sigh, sorrow, grieue, mourne, or take in euill part the Lords handy-worke, tending to mine aduancement so farre, That from a prison I shall be preferred to a kingdome, from a dungeon darknesse to heauenly light, from seruitude to freedome, and from transitory paine to endlesse pleasure: and that for a short suffering? God forbid: I will rest and rely vpon his prouidence, and commend mee to his mercies: for I now perceiue, that such as grudge at the chastisements of the Lord, doe giue infallible tokens, euen to the world, that they be not the children of God, but of the world, such as haue dedicated themselues vnto pleasures & delights, to ease, to security, and to wantonesse of life: who after they bee touched with the finger of God, either by sicknesse, by pouerty, or by any other detection or casting down, they fret and fume, they cry out, lament, repine, and murmure against God, wherein (woe is mee for it) I my selfe was here-while greatly

faulty,

faulty, who ſeemed to ſay in mine heart, That God dealt hardly in puniſhing mee: But ſince I haue duly weighed the matter by your exhortation, and thereby conceiued the cauſe of my croſſes, to bee my ſinnes, my groſſe and corrupt life, and mine vnſeemely conuerſation: I affirme, that it is good for mee that I am afflicted. For where before, I had pleaſure in vanities, in wantonneſſe & ſinne, I now lothe and heartily abhorre my former waies, and I call to minde, that in this point I ſhew my ſelfe like vnto the brethren of Ioſeph, who neuer called to mind their ſins, nor repented, till affliction came; whereby it appeareth, that the children of God are bettered by affliction, becauſe it cleanſeth them from many euils, it renueth them, &, as it were, forgeth in them new bodies, new minds, new ſoules, new affections: it maketh them like waxe, pliable to receiue any impreſſiõ of diſcipline. And this knew not I, this felt not I, this taſted not I neither had I any iudgement hereof, vntill it pleaſed my good God thus to humble mee: therfore muſt I needs ſay againe, It is good and neceſſary, that I haue beene afflicted. Now ſaith my ſoule, The Lord is my portion, and I will

Affliction
alleth ſins
memory,

truſt

trust in him. I pray you let mee heare some comfortable discourse of you, tending to comfort in affliction, that I may be yet more inwardly comforted in my outward miseries, and, that other also may learne how to take aduersities as they ought to be taken.

Hope. I will gladly doe it for thy sake and the godlies, but to the fleshly minded men, who haue not hearts touched with the greefe of these things, & that haue not the fear of God in them, my speech will tend to little vse. But, no doubt, the godly afflicted man, the distressed man, the greeued man, the miserable man, the helpelesse, and poore, may be thereby touched, and haue good motion to throw himselfe downe before the Lord, in a true humiliation, with vnfained intent and endeuour to reforme what is amisse in him, and deepely to search all the actions committed by him, and to examine the very thoughts of his hart, which haue risen against his duty vnto God: and in regard of his disobedience herein, he cannot but say, he is worthily punished for his sinnes, and louingly corrected of the Lord for his amendment: and so will the Lord wipe away all his miseries, and he will hold him vp, that hee

shall

God often raiſeth the baſe, to performe mighty things.

ſhall not vtterly fall, he will defend him, that he ſhall not vtterly periſh: and though hee try him deeply, hee will not forſake him vtterly: though hee ſend not preſent manifeſt comfort, yet will he come in a time conuenient, and will not ſlacke when moſt needis, for hee that keepeth Iſrael doth neither ſlumber nor ſleepe. Therefore, when his diſtreſſed children thinke leaſt of comfort, it commeth ſuddenly, as it did vpon Dauid, who following his fathers ewes, was choſen to be king of Iſrael. And who would haue ſaid, whē Ioſeph was in priſon, bound and fettered, in Egypt, in a ſtrange countrey, where hee had no friend, kinſman, or acquaintance, that he ſhould be made a ruler of that Country? It is the Lord that prepareth the way to aduance and to comfort his children, that men ſhould not plead deſert of any bleſſing. When Gedeon was threſhing his fathers corne, by the winepreſſe in Ophrah, who wold haue ſaid Gedeon ſhall deliuer Iſrael? His father was a poore man in Manaſſe, and he the leaſt of his fathers family, yet did the Lord call him from his baſe trauell, to be the deliuerer of his people. Thus the Lord ſheweth himſelfe mighty, louing, and prouident,

in

in aduancing the weake: he declareth his mercy by helping the poore, and his exceeding loue in releeuing the miserable: whereby that is confirmed which the Apostle affirmeth, where he saith, The foolish things of the world hath God chosen to confound the wise, the weak things to confound the mighty, the vile things of the world, and such as are despised, hath he chosen, that no flesh should reioyce in his presence. Is there then not mercy with the Lord? Is there not power in the most high? And is there not prouidence in the Almighty? Who then will say of the poore, of the weake, of the oppressed, of the miserable, of the afflicted, of the prisoned and distressed man, The Lord saeth him not, the Lord regardeth him not, neither can the Lord deliuer him, succor him, or releeue him? Cannot he that sent water out of the flint-stones, and out of the dry tooth, send comfort to his children fainting in their miseries? Cannot he that made the Asse to speake, open the mouthes of the simple to giue glory to the deliuerer? Cannot he that watered Gedeons fleece after so miraculous a manner, send the dew of his grace, to mollifie the greefes, and comfort the hearts of the oppressed?

Nothing hard to be done to God.

And

And cannot hee that dryed vp the Red Sea, dry vp all the calamities of his children? Cannot he that is All-ſufficient to do all things? If he command, who will ſay, It ſhall not be? If he forbid, who will ſay, It ſhall be done? Thou art poore, thou art oppreſſed, thou art beſet with many calamities: and here haſt thou a helper, here haſt thou an All-ſufficient and an aſſured friend: feare not then, for he neuer deceiued any, he neuer diſappointed any of his hope, neither brake hee promiſe with his at any time. Commend thine eſtate therefore continually vnto him, ſubmit thee to his prouidēce, he knoweth all things, hee ſeeth thine eſtate, and conſidereth thy wants, far better then thy ſelfe: and aſſure thee, he will not ſuffer any thing to befall thee, but according to his will: a ſparrow lighteth not on the ground without his permiſſion, neither ſhall a haire fall from thy head, but that he hath firſt decreed it: he foreſeeth euery mans beginning before he is borne, euery mans eſtate before it be reuealed, & what ſhall become of euery man, he knoweth long before: he dealeth moſt prouidently for his children, and turneth euen their teares into great ioy, and their lamentations

God neuer breaketh promiſe.

tions into songs. And although oftentimes his working seeme strange vnto flesh and blood, and hard measure to be crossed, yet God seeth it necessary: and therefore take it not thou grieuously to fall into troubles, to sustaine miseries, to endure crosses, and to abide afflictions: neither thinke it strange, as the holy Apostle S. Iames saith, for it hath been the portion of Gods dearest children from the beginning, and it will be for euer found true, That great are the troubles of the righteous: and as true, That the Lord deliuereth them out of al.

God seeth that good which man misliketh.

What greater danger could there be, then to be in the fiery furnace, as Sydrach, Misaach, and Abednego? yet the Lord so qualified the force of the fire, mortifying (as it were) the nature therof, that it did nothing annoy them, yet consumed the ministers of their execution. What greater perill could there be, then to be in the Lions denne with Daniel? yet the Lord shut vp the Lions mouthes, that they could not hurt him, but deuoured his accusers. It is much to be in misery, in want, in sickneſſe, and in sores, with Iob; in hunger, with Elias; in thirst, with Sampson; sore and naked with Lazarus; imprisoned, with Ioseph; persecuted

cuted with Dauid, with Jeremy, with Peter: stoned with Paul, and infinite others: yet did the Lord deliuer them out of all their troubles. And therefore saith the Psalmist, The godly walke thorow fire and water, but the Lord bringeth them into a wealthy place. And therefore Paul hauing experience hereof, reioyced alwaies in the Lord, when he was most deeply vexed, and best with most miseries. So did the rest of the Apostles, when they were hungry and thirsty, naked, beaten, and buffeted with fists, wandring vp & down without any certaine dwelling place, being reuiled, & most ignominiously handled, being gazing stocks vnto the world, by meanes of their miseries. yet were they patient, & blessed, euen when they were euill spoken of. They were esteemed as the very excrements and off-scouring of the world, hated and despised of the world, yet they grudged not, neither did they despaire, but depended vpon the promises, the loue, the power, & prouidence of their God: in whom (though they seemed outwardly to sorrow) they inwardly reioyced: though they seemed poore, yet made they many rich: though they seemed to haue nothing, yet they possessed all things. Such is the force of a sound confidence in the Almighty, who in mercy worketh, by outward crosses, the inward comfort of his children, and sheweth alwayes compassion according to the multitude of his mercies. Thou mayest learne hereby to be full and to be hungry, to be esteemed and to be despised, to abound and to want: and in what estate soeuer thou art, to be

there-

herewith content, and to exercise thyselfe in the Word and Law of the Lord, who traineth out the way to that resolute contemnation, whereon thou mayst stay thine affections, that they breake not forth in thy travels to distrust in God, and to seek such meanes for thy relieffe, as the Lord hath not ordained, and thereby slide into inordinate desire of transitory things, offending thy loving Father, who intendeth all for the best that he layeth upon thee. Therefore Paul being inwardly assured that God sent all for his good, gloried and reioyced in his travels, in his stripes & imprisonments, in his stonings, shipwracks, watchings, hunger, cold, thirst, nakednesse, poverty, perils, & (as it were) in his often dying: wherin he shewed that patience, which every of Gods children should be indued with, which was so strong in him, that he brake forth and said That he was not only contented, but was glad and did reioyce in his infirmities, in reproches, in necessities, in persecutions and troubles: adding further When I am weake, namely, accounted weake then am I strong. What wonderfull effects doth faith and patience worke, in and for the children of God: how it doth comfort them men in their deepest calamities, thou seest; and therefore make thou profit of that which thou hast heard. Whereunto I will also adde, what Jesus Christ himselfe speaketh to comfort his afflicted, Reioyce, and be exceeding glad, saith he, when for my sake and the Gospels ye are afflicted and persecuted: for your reward shall be great in heaven. And thereupon

his

his Apoſtles departed reioycing from their perſecutors, that they were accounted worthy to ſuffer for the name of Jeſus Chriſt.

A queſtion whether he that is afflicted for his ſinne, may be ſaid to be puniſhed for Chriſts ſake.

Penſ. But here, I pray you, before you proceed any further, let mee be resolued in a doubt, which in your last words I conceiue to ariſe. They indeed that are perſecuted for the name of Jeſus Chriſt, I acknowledge may reioyce, becauſe of their reward in heauen: But how may I make any application of this comfort vnto me, conſidering that my pouerty, my want, my ſickneſſe, my reproch, my enemies, and all the reſt of my miſeries are laid vpon me, as before you ſaid, for mine iniquities, and to cleanſe me from my faults: ſo that it is a puniſhment deſerued though laid vpon me in loue: and therefore can I reckon no reward due for my trials, as the holy Apoſtles, and the former godly, who ſuffered many things for Chriſt Jeſus ſake indeed.

It may be ſaid vnto me, That my neighbours moue accuſations againſt mee for ſome treſpaſſe done, my creditours vex me for that I owe them, and all my troubles light vpon me (as it were) by my owne procuring. I pray you counſel me herein, that if any com-

for-

fort may grow vnto mee by this comfortable saying of Christ, I may taste thereof to my consolation also.

Hope. Indeed it is a necessary point for thee to bee instructed and satisfied in: and therefore giue good heed to my speech. Indeed it cannot rightly bee said, That thy punishments are for the Gospels cause, or for Christs sake: for that it may not properly be termed for Christs sake, but where it is for the profession of Christ & his Gospel. But for thy comfort, and for the comfort of such as fearing God, are in any sort afflicted, whether it be with want, with pouerty, with sicknesse, or hath fallen into debt by reason of inuitable occasion, and resteth willing and heartily desirous to satisfie the same, and by his honest, painfull, industrious, and true trauell endeuoreth to performe a good conscience therein, and yet cannot attaine vnto the accomplishing of his will, to the satisfying of euery mans greedy desire: and by reason that hee cannot performe what he ought, there light vpon him troubles, as suit of law imprisonment, and such like, he must with patience accept his shape of the worlds cruelty, and submit himself to the prouidence of God in well-doing.

Yet

Yet to ſatisfie him, that he ſtandeth ſtil in Gods fauour, and that God ſuffereth all to light vpon him for the beſt, conſider thou, who art (as it were) the picture of ſuch a man, that all true Chriſtians, in the common and vſuall troubles of this life, as in ſickneſſe, baniſhment, need, pouertie, loſſe of goods, friends, dignities, diſobedience of children and ſeruants, wrongs, and in whatſoeuer other calamitie, may truly ſay they are afflicted for Chriſts ſake, ſo long as in their aduerſities and miſeries they endeuour in a good conſcience, without haulting with the Spirit of God, by any diſſimulate deuice, to performe their duties: and wherein they come ſhort of performance, they running vnto God in Chriſt, may in his merits reſt truly reconciled vnto the Father for their ſins committed: and ſo continue, alwayes willing without delay, as much as by any meanes lieth in them, to ſatisfie ſuch as haue ought againſt them. The troubles that ſhall then follow, no doubt may be accounted for Chriſts ſake, he being thus become a true member of Chriſt: although it be often ſeene that Gods deareſt children are many times croſſed for their raſhneſſe, their negligence

How the troubles for our diſobedience, may be ſaid for Chriſts ſake

gence, for their slacknesse, and for sundry things committed against their neighbours, and therefore punished, by Gods permission, by the hand of man: but the man by who they are so punished, doth it as a minister of the Lord, as was Pharaoh in afflicting the children of Israel, for offending their brother Ioseph: and as were the persecutors of Dauid: and yet the punishers and persecutors are not iustified in their proceedings, but the punished and persecuted are the more happy, in that they are made thereby the more like vnto Christ by affliction: so that he that is punished in fauour, as was Dauid, though for his faults, and not in iudgment, as were Cain and Saul, may bee said they are afflicted for Christs sake: for the most godly and sincere men, that are in manner wholly mortified, as touching the world, and who haue dedicated themselues, as it were, to the seruice of God, are not free from triall in this world, but are touched with hunger, nakednesse, need, pouerty, labour, contempt, and such like: and the reason is, for that they be not without naturall infirmities, which are seasoned with such fauourable crosses, to the end that they may appeare to

be the true seruants and souldiers of Christ, who as they haue put on the profession of Christ, so they must of necessity put on all the afflictions of Christ, for whose sake the world will hate them, and vomit out to their disgrace and slander, all the opprobrious speeches that may be, adding affliction to affliction, vntil they be so loden with calamities, that they euen in the isue of the heauenly happinesse, be driuen to say, We desire to be loosed and to be with Christ: shewing themselues willing to goe quickly where they know all felicity, and the summe of all vnspeakeable ioy is laid vp in store for them, making account of this world but as of a prison, wherein they are shut vp: and as of a continuall warre, wherin they are continually assaulted, buffeted, and wounded. This doth affliction worke to the training of men to heauen. Be not ashamed therefore of the crosse of Christ, of thy slanders, of thy reproaches and miseries: for when thou hast sustained all that is possible for a man to suffer, they deserue not the least part of the ioyes prepared for thee. Therefore set thee in a strong resolution, patiently to beare what soeuer God shall lay vpon thee: and be in

the

the mind of Paul, who said, Yea though he kill me, I will put my trust in him. Nothing must dismay the constant souldier of Christ, no not death it selfe: and hope vnto the end, for it will one day be satisfied with a perpetuall reward. Yet a little while, and hee that shall come will com, and wil not tarry. The Lord knoweth the dayes of the vpright man, and his inheritance is euerlasting. These thy light afflictions are but for a moment: and yet shall they cause vnto thee a farre more excellent weight of glory. And the time wil shortly come, when thou shalt be manumised and set at liberty: thou shalt be deliuered from the bondage of corruption, into the glorious liberty of the sonnes of God. And in the meane time the Lord himselfe shall put to his hand, he shal prop thee vp, and in time of need he shall stand with thee, and guard thee: he shall make thy bitter waters sweet, and thou shalt say, He hath heard mee in a time accepted, and in the day of saluation hath he succoured mee: and with Paul thou shalt say, Blessed bee God, euen the Father of our Lord Iesus Christ, the Father of mercy, and God of all comfort, who hath comforted me in all my tribulations. Hee shall enable

thee by thy godly experience, to comfort others in any affliction, by the comfort wherewith thou thy selfe art comforted of God: and when thou hast tasted this sweet consolation, thou maiest haue cause to imitate the sweet singer of Israel in this song of prayse, Thou hast turned my mourning into ioy, thou hast loosed my sacke, and girded me with gladnesse. The Lord shall alwayes be with thee: and therefore if thou walkest thorow the valley of the shadow of death, thou needest not to feare, his rod and his staffe shall hold thee vp and comfort thee: he shall prepare a Table for thee in the sight of thine enemies: yea, in the view of such as despise thee, he shall anoint thy head with the oyle of comfort. Let this suffice for thy comfort, and to encourage thee to rest and rely vpon the mercy, the loue, the wisdome, and vnsearchable prouidence of the most high in all thy miseries.

Pens. Surely I heartily thank thee, thou hast highly exalted my cōsolation, my soule is comforted beyond measure. And now I purpose earnestly to seeke vnto the Lord, and faithfully to pray vnto the Almighty, and I will endeuour to frame my life vprightly before him:

him: and though hee seeme not by and by to heare me, yet I know he will awake vnto me at length, and will make my habitation prosperous. Though my beginning haue beene small, yet shal my latter end be with great increase: and therefore will I make triall, if I shall finde fauor in the eyes of my God, if he will comfort me againe, and shew me mercy: but if he say vnto me, I haue no delight in thee, behold, I will stād vnto his clemency, & present my selfe vnto him againe and againe, and I will say, Here I am, doe with me what seemes best in thine own eies. And I will draw neer vnto my God, & I know he will draw neere vnto me, I wil cleanse my hands, and purge my heart, and if it bee his pleasure, I will suffer affliction still. I will cast my selfe downe before him, & he will lift me vp: I will humble my selfe vnder the mighty hand of God, that he may exalt me in due time: I will cast my care vpon him, for he careth for me: I will goe boldly vnto the throne of his grace, that I may receiue mercy, and finde fauour to helpe in the time of need: I will not bee ashamed, nor feare, for I am fully perswaded, that he to whom I haue committed my selfe, is able to keepe me safe for euer:

therefore am I reſolued to truſt in
we com- him, for he can giue me abundantly all
it vs to things to enioy: though for a moment
od, he can in his anger he hide his face, with e-
epe vs uerlaſting mercy will he haue compaſ-
e. ſion: and yet will I not forget to ſay
with Dauid, O Lord forſake me not o-
uerlong. I will fall downe before his
footſtoole, for he is holy: he is my hope
and my fortreſſe, my God, in whom I
will alwayes truſt. So I know hee
will take mee vnto himſelfe, hee will
embrace me in loue, he will lay me on
the ſhoulders of his ſacred prouidence,
he will bind vp my wounds, hee will
cure my diſeaſes, and refreſh my fee-
bleneſſe, he will recomfort mine afflic-
ted heart and ſoule, he will ſend mee
timely ſolace, and will put away all
penſiueneſſe and mourning from me:
therefore I ſay, I will fall downe be-
fore him, and will powre out mine
heart vnto him, ſo ſhall he heare mee
and releeue mee. And then ſhall they
that now gape on my miſeries, with
triumphs and ſongs, ſee and perceiue
that great is my GOD, and wor-
thy of all men to be praiſed for his ex-
ceeding mercies: and ſuch as haue ſcor-
ned me ſhall be aſhamed of their raſh-
neſſe: and euen they ſhall be forced to

cleaue

cleaue to my helping GOD, and with me to giue glory vnto his diuine Maiesty, that he so duly regardeth the state of the poore, and that he deliuereth the oppressed from him that is too strong and mighty for him, yea, the poore and him that is in misery, from him that spoyleth him. I forget not that sweet saying of the Lord, where hee saith, Now for the oppression of the needy, and for the sighes of the poore, I will vp and set him at liberty, whom the wicked haue snared. And sith the Lord himselfe is so ready to rise for my deliuery, I will continually endeuour to rise vnto him in my hearty prayer and humble thanksgiuing, for his euerlasting protection. I will doe as the Apostles did when they were in the tempest on the sea with Christ, Christ being asleepe, they awaked him, crying, Saue vs Lord, or else we perish: so I will fly vnto my God, I will awake him, and say, Oh Lord, why sleepest thou in my miseries? and with Esay I will say, Oh Lord looke downe from heauen, and behold me from the dwelling place of thy holinesse, and of thy glory. Where is thy zeale, and thy strength? the multitude of thy mercies, and of thy compassions? are they restrained from mee?

Our sinnes make God asleepe, he cannot heare our troubles.

Thus, I see, must I awake my God, whom my sinnes haue made to sleepe, that he seemeth not to heare me. But before I proceed to enter speech and conference with my God, let mee entreat you to shew mee briefly what is most fit for me to obserue before and when I pray.

e that will ay, must ake sin.

Hope. Learne what Timothy teacheth thee, 2 Tim. 19. He commandeth, that euery one that calleth on the name of the Lord, must depart from iniquity: shewing, that it is impossible to be heard of GOD, continuing in sinne. Therefore must thou carefully cleanse all thy thoughts, all thine affections: thou must purge and purifie all thine heart and soule. For if Moses was commanded to put off his shoes, approaching neere vnto the place where God appeared vnto him, for that hee should not bring a polluted thing into the presence of God: much more oughtest thou to put off all sinfull, carnall, corrupted and polluted affections from thee, when thou commest to talke with God: and thou must garnish thy selfe with new thoughts, sacred meditations, holy and vnpolluted desires: and then being armed with faith, endued with hope, being humble, penitent, lo-

we
be
ared
n we
e to

uing,

ding, zealous, freed from all desires of
reuenge, resolute not to returne to thy
former vanities, sinnes and corrupti-
ons, and withall, hauing a speciall re-
gard in all thy necessities, to lay aside
all carnall and earthly imaginations
in thy prayers, for that thereby thou
derogatest from Gods glory in making
thine owne fleshly conceits partakers
with the prouidence of God: thou mai-
est not ioyne thine owne fantasies to
the will of God: but what thou seekest
at his hands, thou must simply com-
mend it vnto his will, without saying
to thy selfe, Let it be thus, or so: and
especially, in things tending to corpo-
rall releefe, and al worldly respects: and
that which concerneth the kingdome
of God, thine owne saluation, the pro-
sperity of the Gospell, the Lord is al-
wayes ready to heare, and grant it,
without condition, because it concer-
neth his owne glory. And being thus
zealously prepared, thou maist go bold-
ly to the throne of his grace, and thou
shalt receiue mercy, and find fauour in
all thy necessities: yet withall consider
this, that although God heareth when
the faithful call, yet there is some delay
oftentimes, and God doth not pres-
ly send helpe, but sometimes suffereth

Christ sometim delayeth helpe hi children very lon yet help at last.

men to bee euen neerely ouerthrowne, before he come, as is ſeene in the ſhip, wherein Chriſt & his Diſciples were, he ſuffered the ſhip to be toſſed to and fro with the waues, and to be neere ouerwhelmed, before hee would awake, and quiet the tempeſt, yet at laſt he did it, and there was no danger: ſignifying thereby, that the meaſure of temptation is to be referred only vnto him. And it ſhal ſuffice thee, That he is faithfull, and will not ſuffer thee to be tempted aboue thy ſtrength wherfore howſoeuer the caſe ſtandeth with thee, thou muſt not reaſon why hee tarrieth ſo long, or why hee puniſheth ſo deeply: for as he is God Almighty, Great, and All-ſufficient, ſo he layeth often vpon his children a great weight of triall, to the end that his great power may bee knowne in deliuering. He went deepe with the Kingly Prophet Dauid, and tarried long from him, when hee was enforced to cry out, Why doſt thou turn thy face away from me, O Lord? And why doſt thou forget my pouerty and tribulation? But at length it came to paſſe, that to the praiſe of God, and his owne comfort, he ſaith, The Lord hath deliuered mee out of all my troubles. Oh that was a ſweet ſong for Dauid!

And no doubt, if thou continue constant, if thou call vpon God in true perseuerance, not limiting the Lord a time, nor prescribing him a meanes, nor teaching him the manner how he shall ease thee, thou shalt haue cause to sing the same song. Now, me thinks, thou art sufficiently instructed how to beare thine euils, and I thinke it not amisse for thee, to vnfold euery particular griefe vnto God: and if thou want any assistance in all thy proceedings, my counsell shall be ready for thee.

Pens. Goe to then, my silly soule, prepare thee to God, the only rocke of thy saluation, rest thy selfe quietly on him, powre forth all thy teares and griefes into his bosome: hee hath promised to ease whatsoeuer is burdensome vnto thee: and it is he that hath said, I will neither faile thee nor forsake thee: hee liueth for euer, and keepeth promise with all that call vpon him faithfully. As for man, thou seest him meere vanity: nothing is more deceiueable then man. All power, mercy, and truth remaineth with God, and pertaineth to him: therefore lift vp, lift vp thy voyce vnto him: for doubtlesse hee it is in whom we now liue and haue our being; and he is not farre from thee, my soule:

The pensiue man preparet himselfe flie vnto God by praier.

ſoule: wherefore, I ſay, caſt away all doubting and feare, and approach vnto the Throne of thy mercifull God, who is moſt ready to helpe in the time of need.

An effectuall and comfortable prayer in diſtreſſe, or any kinde of aduerſity.

My moſt gracious, louing, and mercifull God, I doe acknowledge, that I haue moſt highly offended thy ſacred Maieſty, by my groſſe and moſt filthy life: whereby I haue deſerued moſt ſharpe correction and puniſhment: and moſt iuſtly doſt thou ſend me a troope of moſt heauy calamities, to ſhew that thou art offended with mee, and that thou canſt not beare with the euill I doe continually againſt thee: wherein thou ſhewest thy ſelfe to fauour mee, euen by afflicting mee: thereby calling me backe from my wicked wayes, leſt running on ſtill in my corrupt vanitie, I ſhould periſh euerlaſtingly. By which thy louing corrections I finde (good Father) that thou art carefull of my reformation, and conſequently, of my ſaluation: therefore doe I highly praiſe thee, that

thou

thou so louingly doest chastise mee, which although it seemeth heauy and irksome to flesh and blood, yet worketh it greatly to my good, being assisted by thy diuine Spirit, that with patience I may passe thorow these my miseries and that in thy good time I may taste anew of thy mercies, be protected by thy hand, releeued by thy prouidence, and finally satisfied of all good things. Oh Lord, I am become naked of help, recomfort me: ignominious and despised, shew me thy countenance; poore, releeue mee. I am become a by-word among the people, oh refresh mee with inward consolation. Rebuke me not in thine anger, oh Lord, neither chastise me in thy wrath, but haue mercy vpon me, haue mercy vpon me, for I am miserable and weake: oh Lord heale me, for I am deeply troubled: I am sore vexed, returne and deliuer mee euen for thy mercies sake: haue compassion on me, and renew my weake estate, lest the wicked say, there is no helpe for mee in thee. To whom (oh Lord) should I complaine in my distresse, but vnto thee my All-sufficient and louing God? whither shall I fly, but vnto thee the tower of my strength, the preseruer of my life, the fountaine

also of my saluation, and my refuge? I know thy mercies are such and so infinite, thy power such and so absolute, that though thou suffer me to be banished, as thou didst Helias, euen vnto the dry and barren wilderneſſe, thou canst there also releeue mee, and in thy good time againe canst bring me into a most wealthy place. Though thou suffer mee to hunger and thirst as thou didst Sampson, yet canst thou refresh me with water out of a dry tooth, or by some such extraordinary meanes, euen as thou wilt: yea, thou canst open the hard and dry rockes, to gush out water to thy fainting children. Though thou suffer mee to be imprisoned, as thou didst Ioseph, thou canst free mee againe and aduance me, yea, thou canst breake the fetters, chaines, and bands to set free thy children, as thou diddest Peters, and canst set open an yron doore to set them at liberty. Though thou suffer me to be afflicted, and ignominiously cast downe, as thou diddest Iob, thou canst raise me againe, and renew my estate. Slay, Lord, though thou suffer mee to descend into the graue, as thou diddest Lazarus, thou canst raise me againe, if thou thinke it expedient. Though thou suffer mee to

be

be killed, as thou didst John Baptist, thou canst reuiue me againe in thine eternall Kingdome. So mighty art thou and mercifull, that what thou wilt thou canst. Thy care is great of thy children, thy wisdome infinite, and thy prouidence past finding out: for when thy children seeme weak, then are they strong: when they seeme poore, then are they rich: when they seeme to bee most deeply distressed, then are they most inwardly comforted by thee: and when men thinke them vtterly ouerthrowne, then stand they most strongly by thee: yea, when they seeme to be ouerwhelmed with miseries, and when there appeareth no helpe, then taste they most sweetly of thy mercies, then are they most readily releeued by thee. Oh happy are they that rest vnder the shadow of thy gracious wings: there is the safe castle and refuge, where no euill can annoy them. Oh shrowd me therwith, and let thy mercies compasse me about for euermore: for howsoeuer I shall be oppressed, I shall be thine. Though the world cast me off as scum and filth of the earth, yet I shall bee thine: though I want all worldly and humane comfort, I am thine: though I be poore, I am thine: though I bee sicke,

ſicke, I am thine: in whatſoeuer miſery and affliction I am, I am thine. Therefore (deare Father) I will not be diſmaid, I will not deſpaire, though I be thrown downe in the eies of men, for thou canſt raiſe me vp: therefore will I reſt and rely vpon thy prouidence for euermore. And ſith thou art my keeper, ſith thou art my defence, ſith thou thy ſelfe art the holder vp of my head of what ſhall I be afraid? Thou neuer faileſt to helpe when moſt neede is, therefore ſhew thy ſelfe louing vnto me, as thou art truly louing: ſhew thy ſelfe ready and powerfull in releeuing me, as thou art full of mercy and power, that when I am lifted vp againe, mine enemies and ſuch as thinke thou haſt vtterly forſaken me, may ſee thy mighty working in my deliuery, and thereby acknowledge, that it is thou onely that makeſt all men come vnto thee, to dwell ſecure: ſo ſhall the whole world know that thou art the God of ſaluation to all that ſeeke thee. Heare this (oh Father) and regard it for thy deare ſons ſake Chriſt Ieſus. Amen.

O Lord increaſe my faith.

Ano-

Another comfortable Prayer, whereby the distressed man may comfort himselfe in his miseries.

OH Lord God Almighty, my louing and mercifull Father, now I haue tasted of the sweetnesse of thy consolation, by the inward working of thy blessed Spirit, I cannot but be a continuall Petitioner vnto thy sacred Maiesty for continuall supply of thy comforts: for of my selfe (alas) I am most miserable: there is no part of my body but is polluted with sinne: and by reason thereof, hardly beset with many crosses, ready (without thou in thy loue support me) presently to fall into new dangers. Therefore (good Father) sanctifie mee, that I may bee prepared continually to fly vnto thee: sanctifie me within and without, mortifie in me all sinfull and corrupt affections, take from me all impediments that hinder me from comming wholly vnto thee, create in me a new spirit, a new heart, new affections, and new thoughts, and furnish me with all spirituall graces, with all godly qualities, and breake downe the hindring

wall

wall of naturall reason, which often letteth mee from comming vnto thee. Blesse the workes of my hands, prosper mine endeuours, and guide mee in the paths of righteousnesse for euermore: Turn thy louing countenãce towards me, and haue mercy vpon mee, for I am desolate, distressed, and poore: looke vpon mine afflictions, and prosper my labours, blesse all my trauels, and giue me good and comfortable successe in all mine enterprises. In the time of trouble succour me, in the time of my need releeue mee, and in the time of sorrow comfort mee, and although heauinesse, mourning, weeping, want, sighing, and feare continue with me for a night, oh Lord send me ioy, comfort, gladnesse, plenty, and consolation in the morning: and although father, mother, friends, kinsfolkes, and acquaintance forsake mee, flye from mee, leaue me, and scorne me, be thou ready and willing (for thou art able) to take me and hold mee vp: so shall I be safe. Thou only art my helper, oh turne all my mourning into ioy, feed mee with the hid treasures of thy blessings: be vnto me a strong rock, whereon I may alwayes rest: be vnto me an house of defence, wherin I may dwel in safety.

Oh

Oh see and behold my trouble, consider and ease my griefes: shut not vp thy compassion from mee, but open thine hand, and replenish me with thy blessings plentifully. Thou diddest from the beginning decree to doe good vnto them that trust in thee, and thou hast alwaies performed it to our forefathers of old. Dauid, Ioseph, Daniel, and infinite others haue asked, and obtained thy sweet deliuerance: by whose examples I cannot but likewise come vnto thee, knowing this that thy loue is not lessened, nor thy power diminished. Why then should I doubt of thy mercies, if I faithfully beleeue? I beleeue, Lord helpe mine vnbeleefe, and let me tast of thy goodnesse, how sweet, how amiable, how comfortable and helpefull thou art, that I may also say, Though many be the troubles of the righteous, thou deliuerest them out of all. Thou deliuerest the soules of thy seruants: and none that trusteth in thee shall perish. Thine eyes are vpon them that feare thee, and thine eares open vnto their cry. With thee (oh Lord) is the well of life, and thou giuest the poore plentifully of thy pleasures to drinke. Deare Father, it comforteth me to remember the sweetnesse

of

of thy loue: the experience which I haue of thy mercies, of thy prouidence of thy willingneſſe and readineſſe to helpe, aſſureth me of thy releeſe in time conuenient, and cauſeth mee in ward to reioyce in my outward afflictions, and with gladneſſe to ſing, That thy goodneſſe (oh Lord) endureth for euer: thy mercies (oh Lord) endure for euer: thy loue (oh Lord) endureth for euer: thy truth (oh Lord) endureth for euer. Thine hand (oh Lord) is mighty to ſaue, and thy prouidence paſſeth all mens finding out. When I haue beene in deepeſt diſtreſſe, thou haſt comforted and releeued me: I neuer came vnto thee, and haue beene reiected: neuer hath my complaint beene put back, but moſt louingly heard, and my petitions moſt readily granted: whereby (good Father) I ſee that I need not to be diſcomforted at my miſeries: for mine aid is of thee, my comfort in thee, and all my ioy and releeſe commeth from thee: deale with me in all things as thou wilt: thou only knoweſt what is fitteſt for me, plenty or penury, wealth or want, ſickneſſe or health, friends or enemies: therefore not as I will, but as thou wilt, in thy hands I reſt: giue me not ouer, leaue

me

e not for euer destitute, but as by thy
nd I haue bene corrected, so by thy
nd let me receiue consolation againe
or the merits of thy deare sonne Je-
as Christ, Amen.

O Lord increase my faith.

Hope. Now Pensiue man, how stand-
th it with thee? Thou hast had a good
ope to conferre with God: and no
oubt but thou hast receiued by it no
mall consolation: I pray thee let mee
nderstand how thou conceiuest of the
ust in God, and what comfort thou
uldest yeld to others, if they wanted
y counsell in the like distresse.

Pens. Truly I finde, that we cannot
e so ready to come vnto God, but he is
s ready to meet our petitions, and in a
ost fatherly louing manner he embra-
eth vs, and graciously accepteth of our
umble desires: and I see that the iust
en haue not only not cause to faint
nder the burden of their miseries, but
ey may thereby gather vnto them-
lues continually more and more
rength, through the benefit of Gods
ntinuall inward comfort: and they
e lifted vp, and stand like the stately
nd beautifull Palme tree, yea, like the

The iust neede not to feare their afflictions.

lofty

lofty Cedars of Lebanon, which rot-
tennesse and age can neuer consume:
though very many stormes and tem-
pests doe assault them, they continue
like goodly faire trees planted neere the
sweet water streams, which being wa-
tered with continual moistnesse, are al-
waies greene, and bring forth fruit in
due season: and howsoeuer they seeme
to the world, sometime to be, as it were
withered; and whatsoeuer men thinke
of their estates, yet shall they prosper
in their waies, & all things, euen their
aduersities, their bitter afflictions, and
miserable calamities, shall all turne to
their blisse and perpetuall commodity:
as the bondage & cruell slauery, which
the Egyptians layd vpon the children
of Israel to keepe them low, tended
more and more to their strength, and
enabling them to vndergoe all their
burdens: So did the imprisonment of
Ioseph, not only not hinder his happi-
nesse, but was, as it were, the very way
to his high preferment. The like may
be said of Dauid, the more he was per-
secuted of Saul, the neerer he grew to
his glory. Who then will not willing-
ly and without grudging vndergo the
heauy burdens of worldly euill, sith it
bringeth in the end so large a portion

The affliction that the wicked lay vpon the godly, doth not only not weaken, but strengthen them.

of surpassing comforts: wherefore sith it falleth out, that it must be my portion to be thus visited with the afflictions of this life, I will embrace it in hope that one day it may be said of me, as it was of Dauid, being deliuered from distresse, This miserable man was heard when hee called vpon the Lord, who deliuered him out of all his troubles. May not the like be said, when the poore Pensioneman shall be renued in his estate, and freed from his thrall, That the Lord hath heard him, and deliuered him out of all his troubles? Infinite are the examples of the louing presence of the Lord with his children, when they seeme vtterly confounded: and for my comfort, and the comfort of others, because it was thy pleasure to heare what I could say therein, I will call to mind some speciall fauours that this louing God hath shewed towards our godly fathers, that it may appeare how, though they were most godly, yet were they not without their trials and bitter crosses layd vpon them, both by the World and Satan: but God that neuer faileth the faithfull, came alwayes in a time accepted, so that no euill could annoy them: hee forgiueth sinners repentant, as appeareth by

Paul,

Paul, Peter, and Mary Magdalen: he feedeth and releeueth the poore truly calling vpon him, as he did Heliah in the Wilderdeſſe: hee increaſeth the ſtocke and ſtore of his children as hee did the oyle and meale of the widow of Sareptah: hee bringeth his children out of captiuity and priſon, as hee did Ioſeph: he deliuereth his from moſt deepe dangers, as he did the Prophet Daniel out of the Lions denne, and the three children out of the fire: hee healeth the diſeaſed, as hee did Hezekiah, adding vnto their life many yeeres, if he ſee it expedient, as he did fiftéene yeeres vnto Hezekiahs dayes: yea, his hand is outſtretched in his mercies manifold, to ſaue, defend, protect, comfort and releeue his: though for a moment, as he himſelfe ſaith, in his anger, he hideth his face, yet with euerlaſting mercy he hath compaſſion again: he is rich in mercy ouer all that call vpon his name: therefore will I alwayes call on him. For ſo did David, that choſen of the Lord, who was comforted in wardly, when he outwardly complained and ſaid: In the time of my trouble I ſought the Lord, my ſore ran, and ceaſed not; in the night my ſoule refuſed comfort. May, he complaineth further,

The Lord releeueth al the faithfull.

he children of GOD muſt not deſpaire, though they cry, and yet ger in miſery.

further, I did thinke vpon GOD (saith he) and was troubled. I prayed, and yet was my soule full of heauinesse. In all which he yet retained an inward most sweet contentation, through a liuely hope, which gaue such sweet successe vnto his prayers, that at length hee brake out after another maner, saying, I haue sought the Lord, and he hath accomplished my desire, and deliuered me out of all my troubles. This God, euen Dauids God, is my God, and the God of all that rely faithfully on him: in him will I alwayes trust, though all things seeme to threaten my misery, though I seeme, as it were, for a time forsaken of him. And though no helpe appeare, though heauen and earth seem to deny me things necessary, I know that he that is called Iehonah, he that is Emanuel, God with vs, he will in a time accepted administer vnto mee new ioyes, and giue me the occasion of a new song, by ridding mee out of all my dangers. And I am assured, that my expectation will not faile me, but that it will one day come to passe, that these miseries shall haue an end, and then I shall haue perpetuall ioy.

Hope. But, by the way, I must aduertise thee of one point, which thou

All outward
miſeries
cannot pre-
uaile, if ſin
remaine
within.

must labour to cleare thee of: for whilſt thou remaineſt polluted with ſinne, neither can thy good ſpeeches anaile any thing, neither thy prayers profit thee: for ſinne is the root from whence ſpringeth all afflictions, all croſſes, all calamities, and miſeries inward and outward: and therefore before all other things ſeeke to remoue that, that thou mayeſt the more clearely perceiue how to ſeeke other things at the hands of GOD, who heareth not ſinners. Therefore acknowledge and confeſſe thy ſinnes, craue pardon, be truly penitent, and then fall downe before him in hearty prayer, and he will heare thee, and grant thy requeſts.

Penit. Then I truſt by degrees I ſhal come to ſuch perfection by your good counſell, as ſhall at length bring me to the hauen of true tranquility, within and without. And therefore will I repaire vnto my God, acknowledging mine imperfections, and craue at his hands pardon and forgiueneſſe of all that I haue done amiſſe.

A Prayer

A Prayer, wherein the Penſiue man acknowledgeth his ſinnes, and craueth pardon for the ſame.

O Lord; the very ſearcher of the hearts of all men, whoſe diuine eye pierceth the reines, and findeth out all the wickednesſe that is in vs: and though thou finde vs foule and filthily polluted with iniquity, doeſt not preſently enter into iudgement, but ſpareſt vs, to the end that thy patience and forbearing may draw vs to amendment of our filthy ſinnes. Therefore, my good God and louing Father in Jeſus Chriſt, I cannot but openly acknowledge vnto thy Maieſty my corruptions, not onely had and traduced from the fall of our firſt parents, but by the ſinnes alſo which I daily doe commit, euen mine actuall ſinnes, which proceed from mine owne corrupt and filthy conuerſation, wherein wee continually wallow, the moſt of vs, without ſenſe or feeling, many of vs with greedineſſe, and all of vs, with continuall neglect of our duties in our ſeuerall callings, whereby wee daily pull downe vpon vs a far more weight

of thy iudgements then we are able to beare. And I silly wretch, whose heart is fraught with vanities, doe here appeale vnto the throne of thy Mercy, not excusing my selfe of euill, but accusing my selfe of notorious wickednesse, which, I acknowledge, plucketh me downe euen to hell, and that deseruedly. But (good Father) thou that aboundest in mercy, let it please thee, I humbly pray thee, to forgiue my sinnes, to pardon my transgressions, and to season my heart from aboue, that I may daily more and more feele my wants, and call to thee continually for supply, that I may find my weakenesse, and cry to thee for strength, that I may see into my sins, and seeke to thee for pardon and forgiuenesse: for vnlesse it please thee (my gracious Father) to grant me pardon and releefe in my distresses, it cannot be but that I must die and perish euerlastingly: for the least of my wants doth carry in it selfe a great weight of iudgement: and although my weakenesse seeme little, yet stand I thereby in daily danger of vtter confusion. And through my smallest sinnes, how slender account soeuer I make of them, I am pressed downe euen to the hels.

Such

Such (deare Father) is the estate of all mankinde, as of themselues: therefore vnlesse I would run headlong into destruction, I must fly vnto thy throne of Mercy, where there is mercy layd vp in store for all that call vpon thee in faith. I beseech thee therefore (good Father) pardon my hidden and secret sinnes, and lay not my knowne sinnes which are many in number, at any time vnto my charge: but bathe mee rather in the bloud of thy sonne Iesus Christ, that I being thoroughly cleansed from my filthinesse, may be presented vnto thy Maiesty, as a new creature, and regenerate in Iesus Christ, clothed with his white and vnspotted robe of righteousnesse, that I may be freely receiued into thy fauor, discharged from all the iudgements pronounced against sinne. And, louing Father, for my further comfort, continue in me not only a detestation of my sinnes past, and a continuall sorrow, for that I haue so highly offended thee, my gracious God and louing Father, but also a longing desire to take and hold on a new course of life before thee, neuer yelding again to fashion my selfe like vnto this vaine and wicked world, but that I may be changed by the renewing of my mind,

and may learne to put on the new man which is created in holineſſe according to the image of him that made him: that ſo I ſhaking off the former luſts of mine ignorance, may ſtriue ſtil after the mark which thou haſt ſet before vs to aime at, euen the crowne of euerlaſting bleſſednesſe. And in the meane time, while I muſt wreſtle thorow this euill world, aſſiſt me with thy grace, and let thy fauour guard me, and thine outſtretched right hand defend mee from the perils wherewith I am beſet, that I enioying the bleſſed tranquility of a ſound and vnſpotted conſcience, may be partaker alſo of the things in the courſe of this mortal life, which are neceſſary for the preſeruation & maintenance thereof, and after this life ended, I may enioy the moſt happy life that ſhall be for euer.

O Lord increaſe my faith.

Hope. I perceiue thou haſt bewrayed thy ſins vnto God, thou haſt carefully laid downe thine imperfections before him, and haſt beene an earneſt ſuter vnto him for pardon and forgiueneſſe, wherein thou haſt ſhewed thy ſelfe willing to walk the whole courſe

of

of euerlasting happinesse. Doubtlesse it is the nature of that good God, that louing and mercifull Father, to receiue all that truly repent and come to him, he embraceth them, and most louingly accepteth of their humiliation, and hee will keepe thee vnder his wings, hee will cherish thee, and feed thee with the most comfortable and sweet bread of life: alwayes prouided, that he must finde thee constant in thy repentance, without dissimulation. There must be a perseuerance in well doing, thou must beware of backsliding, thou must not follow the Sow, to wallow in the dirt againe, neither the Dogge, to turne to thine old vomit againe: but thou must wholly giue thy selfe to the hearing, reading, and continuall exercise of the Word of God. Thou must labour for knowledge, and endeuour to practise it: thou must learne to apprehend euery vertue, and bring forth the fruits of them: thou must mortifie in thee euery vice, and euery shew of them: thou must looke into the Law of the Lord, wherein thou shalt learne how to liue answerable to a perfect life: and being thus attired with these spirituall and glorious ornaments, thou in thy pouerty shalt shine more glorious in the eyes of thy

God accepteth all that truly repent.

heauenly Father, then all the golden and glittering ſhews of the rich doe in the eyes of weake worldlings.

Penſ. I haue of late endeuoured in this maner to reforme my ſelfe, but as yet I haue not attained vnto ſo ſincere a perfection: but, I thanke my God, there doth daily grow more and more miſlike of my ſinnes, and more deſire to follow ſincere righteouſneſſe: and I truſt, by Gods aſſiſtance, and mine owne continual endeuour and practiſe, it will appeare that I haue profited by your counſell.

Hope. It is wel, ſo it be ſimply intended, for then will God giue a bleſſing thereunto: ſo that thou ſhalt at length become abſolute, and a perfect man. But there is one thing more for thee to learne, without which yet all theſe things are vnperfect, namely, Faith, the excellencie whereof is ſurpaſſing precious, wherewith thou muſt of neceſſity bee endued to become a perfect man: and, if thou wilt giue eare, I will briefly ſhew thee what it is, and how it worketh. Paul to the Hebrewes, the 11. chapter, defineth Faith in this ſort: Faith (ſaith he) is the ground of things that are hoped for, and the euidence of things which are not ſeene. This is a ſpecti-

thout
th, all
er
gs are
ae.

defi-
n of
.

speciall ieswell, and happy is the man that hath it but in quantity comparable to a graine of mustard seed. It is the ground of things boped for. As if it were said, Whatsoeuer crosse or calamity vexeth thee, if thou hopest for release and ease, thou must ground it vpon Faith; otherwise thy hope is no hope. It is the euidence of things not seen: the patefaction, or laying open, as it were, of the very thing (though farre from sight) which is expected and longed for in hope: the thing hoped for, thorow it, is, as it were, euidently seen and laid before our eyes. Thou maist vpon this ground build so certaine a foundation of hope of the ioyes to come, as if thou wert presently setled in heauen it selfe with Christ: it is the assurance which we haue indeed of all our comforts in the promises of God: and whensoeuer we lay this euidence before the celestiall Iudge by our prayers (for therein it appeareth to be, or not to be) he cannot but allow it so currant, lawfull, and effectuall, as whatsoeuer we aske, though wee see nothing to answer that hope, yet we may assure our selues that wee shall obtaine our desires, in such sort, and in such time, as is most fit for our necessities: insomuch as we may be-

bold to ſay, We are already partakers of that we looke for, before it come: becauſe comming it will come, and our faith which is the ground and the euidence of the things hoped for, ſhall not be in vaine. And therefore in what danger ſoeuer we are, we muſt open this euidence, euen our faith vnto the Almighty in humble ſuit, that as his promiſes are manifold for the releeſe of his children, and his meanes infinite, ſo hee will accept of our faith, wherein we ſtand aſſured, that hee is God All-ſufficient, full of mercy, able and willing to grant what we aske.

ith muſt without imulati-

And firſt thou muſt conſider, that there is no diſſembling with God, neither canſt thou brag of this rare ieſt well, and yet bring forth the fruits of infidelity,

w infi- ity is cried.

which then appeareth whē thou ſheweſt thy ſelfe impatient at the chaſtiſements and corrections of the Lord, and when thou grudgeſt to ſtay the Lords leiſure for helpe, and when leauing the meanes commanded by God, thou runneſt to worldly and forbidden meanes. Theſe things canſt thou not ſhroud nor cloake vnder any colour or pretence, for hee that ſearcheth the heart, findeth out our diſſimulation, hee found out Ananias and Saphira in their hypo-

criſie,

pocrisie, and gaue them the reward of death, because they would seem to haue faith, and dissembled. Learne of the good King Hezekiah, whose successe of his faith was such, as it effected what he desired: namely, in his sicknesse recouered his health, and had fiftene yeeres added vnto his life after the Lord by his Prophet had said he should dye. This is a comfortable example, fit to be applyed to thy case, who art deeply diseased within with sins, and without with crosses, wherein if thou seeke the Lord in this liuely and working faith, he will offer himselfe vnto thee, and make thee see the issue of thy hope, euen deliuery out of all thy troubles. The prayers of the faithfull are most effectuall: for thereby God vttereth himselfe to be a God of great compassion, and exceeding in mercy towards all beleeuers, and at an instant he heareth, and in his good time granteth our desires, as is seene in this example of Hezekiah, whose prayer no sooner issued out of his mouth, but the petition was granted, the Lords mercy came to meet (as it were) the kings miseries: whereby thou maiest learne, that the faithful soule being in distresse hath God as present, as if heauen and

The reward of dissembling faith

earth

earth were conioined. There is no diſtance of place or proceſſe of time that can preuent God to performe his will in a moment of time: but where prayer is, and faith the ground of it, there is the preſence of God, who giueth preſently, or delaieth for a time according to his will, alwaies for the beſt for the faithfull petitioner. God delayed to grant Dauids requeſt a long time, ſuffering him to continue in baniſhment, and in the wilderneſſe, vntill hee was weary, crying, yet at the laſt, in an acceptable time hee deliuered him, and made him king. So Ioſeph made long ſuit vnto the Lord, being in priſon, and no doubt the Lord heard him, yet in two yeeres hee gaue him not his liberty: but when the time was come wherein occaſion was adminiſtred of his aduancement, he then not only gaue him freedome, but alſo made him Viceroy (as it were) of all Egypt. Thus doth God often try the faith of his, whether it be found or not, and after proofe thereof, then it hath the reward. I might ſhew infinite examples of the force of faith, how it ſtopped the Lions mouthes, how it qualified the power of fire, and how it gaue Dauid victory ouer Goliah: but theſe ſhall ſuffice. And

od trieth
e faith of
s by long
fliction,
ether it
found or
e.

ſith that faith and humble prayer are ſo effectuall, reſt not thou diſſolute and carelesſe to ſeeke it, aske it of the Lord, and he will giue it thee abundantly: ſo ſhalt thou thereby be able to performe mighty things in thy weakneſſe. The examples in Scriptures are common, they are infinite, which may confirme thy faith: ſeeke therefore the Scriptures, the ſweet Manna of thy ſoule, they will ſhew thee the admirable things which haue beene wrought by liuely faith. And aſſure thy ſelfe, that this GOD, who hath done wonderfull things, will be preſent alſo at thy prayers, he will bring ſuch things to paſſe for thee, as ſhall be marueilous to the eyes of men. Now ſith this excellent, ſweet, and ſurpaſſing iewel, is the gift of God, and ſith he giueth all his rich bleſſings for nought, feare not to frame thy praiers vnto him in all humble obedience, and goe freely to the throne of his grace, and hee will giue thee at large what thou deſireſt.

An effectuall prayer for faith and ableneſſe to pray.

O My moſt gracious God and louing Father, I thy vnworthy creature,

ture, ignorant of all good things, vnprofitable, and vnfit to ſerue thee, by reaſon of my corruptions, doe yeeld vnto thee all humble thankes, that thou doeſt vouchſafe to affoord me acceſſe to the throne of thy mercy, in Chriſt, where all wiſdome, ayd, comfort, and conſolation aboundeth, and from whence all good gifts and graces moſt frankely flow vnto thy children: I, a ſinner, in regard that there is in me no ſtrength to ſtand, nor wiſedome to walke, nor faith to frame mine affections according to thy will, doe heartily craue ſupply of theſe good gifts at thy hands. Grant me (good Father) thy holy Spirit, which being inſpired into me, and inueſted in me, by thy diuine power, may worke in me ſuch effects as are fit for the ſtrengthning of my weake vnderſtanding, and for the increaſing of faith, and reuiuing of the inner man, which being ſhaped in holineſſe, ſhall become a fit number of thy Church, wherein are comprehended all thoſe that ſhall be ſaued. Good Father, ſanctifie me within and without, purifie mine affections, and let mee be made holy in all my proceedings, direct me to call vpon thee aright, and ſhape in me a ſound courſe of life, let

faith

faith vnfained be the ground of all my desires, that through faith I may haue patience in all my troubles and crosses that I may thereby bee reuiued daily, in a liuely hope of gracious deliuery whensoeuer I am touched with any calamity. God Father, banish all vnbeleefe in mee, and make me thereby faithful, that by thy diuine working I may be able to conceiue aright, speake aright, pray aright, and walke aright. Oh learne me, and I shall be learned: teach me, and I will vnderstand and doe thy will: and neither shall prosperity puffe me vp, nor calamity cast mee downe: sinne shall not dismay me, neither shall any euill make me afraid: I will walke in thy feare all my dayes, and I shall patiently abide thy leisure in all things. If thou vouchsafe to grant me this rich blessing of a liuely faith, then shall I want nothing in pouerty, then shall I be comforted in all distresses, and bee safe in all dangers. Oh happy man, that is so farre in thy fauour, that obtaineth this blessing at thy hands: happy in this vnhappy life, and most happy in regard of future most happy eternall life. without this (O good Father) who more vnhappy then wretched I? who want all com-

comfort inward and outward, who am of my ſelfe poore, ſinful, corrupt, vaine, caſt downe, and beſet with infinite euils: from which (alas) man cannot redeeme mee, man cannot eaſe me, man cannot any way recomfort me. Therefore I flye vnto thee, my All-ſufficient and truly helping God: Father, pittifull to thy perplexed children, to thee I flye and will not faint, for I beleeue thy promiſes, Lord helpe mine vnbeleefe: thou art the cauſe and abſolute perfection of my life, the preſeruer of my ſoule, the abſolute good that I ſeeke, the euerlaſting and onely good, from whom, as from the liuely Spring floweth whatſoeuer good is, either for ſoule or body. Make perfect therefore in me this good gift, increaſe it in mee more and more daily, that I applying the ſame in humble prayers to thy diuine Maieſty, both for corporall and ſpirituall releefe, may be continually heard, according to the multitude of thy mercies: and ſo reſting therein vnder the ſhadow of thy ſacred wings, may be ſafe and ſecure in all my miſeries. Good Lord, I commend mine eſtate vnto thee in all patience, humbly beſeeching thee, that in thy good time I may reape the fruits of a liuely con-

fidence

fidence in thee, namely, what in this life is expedient for the preseruation and maintenance thereof, and after this life, the absolute and consummate end thereof, eternall saluation in Iesus Christ.

O Lord increase my faith.

Hope. It seemeth that thou hast taken good hold of the promises of God by faith, which thou maist apply to thy comfort in all thy calamities, and what thou findest most especially to touch thee, thou hast now time and fit opportunity to lay it before the Lord in humble prayer: and as in all thy discourses it hath appeared that pouerty is the principall euill that oppresseth thee, and a hard estate the cruellest enemy that vexeth thee: thou mayest now call to minde what is to be done in this misery, and how thou mayest againe haue inward comfort in thy outward aduersity.

Pens. Indeed, by that which I haue considered before, I am fully assured, that the only defence wherin doth consist surest security, is the firme trust and confidence that our louing GOD vouchsafeth vs to haue in him: and the chiefest

The grounds of faith are the promiſes of God.

chiefeſt grounds of our faith in him, is his promiſes, wherein he ſaith, That he will releeue us, and deliuer vs from all the euils that beſet vs. So doth Dauid affirme, teaching vs alſo that are afflicted, to walke in hope, where he ſaith, Who ſo putteth himſelfe, and ſhroudeth him vnder the guard and protection of the moſt High, no euill ſhall come neare his dwelling place. But what ſhall I gather hereby? Becauſe many euils come neare mee and my dwelling, becauſe I am beſet with many miſeries, ſhall I thinke that I am out of the protection of my God? God forbid: for this I conſider, though this pinching eſtate of mine, this poore portion which I poſſeſſe in this life, lie heauily vponme, yet I fully aſſure mee, that this hard meaſure of worldly comforts proceedeth of my ſinnes, (as I haue often ſaid) and the louing God, whom I haue offended, ſendeth mee this poore eſtate, not as a iudgement, but as a fatherly louing correction: for there is none whom hee loueth, but he chaſtiſeth in the world, that they be not condemned with the world. And therefore, though the burden of mine eſtate be heauy, yet I chærfully accept of it, for that thereby I be-

come

come the more like my Christ and Saviour, who was glorified through afflictions, and through many tribulations must I enter into his kingdome: and it is no more then every childe of GOD must looke for. And therefore, because it should not come unawares to any, Christ himselfe saith to his Disciples, and in them to mee and all other his children, In the world you shall sustaine affliction. It is (as it were) laid downe as a maxime, or a ground infallible, That all the children of God must be afflicted, and all they that will live godly in Jesus Christ, must suffer crosses. It is certaine, That God chastiseth all that he loveth, and whippeth every childe whom he receiveth. See, here is nothing but trouble, necessity, poverty, misery, whipping, chastisements: all which are hard measure to flesh and bloud. If there were no further hope, wee were of all men most miserable, and therefore for our absolute comfort, it is said againe; If wee suffer with Christ, wee shall reigne with Christ. Here is a comfort farre exceeding the discomfort of my poverty: and this reward of trouble is subb & so glorious, sweet and comfortable, that all that I can

We are made like to Christ by afflictions.

All our misseries cannot deserve the least of the heavenly ioyes,

can sustaine, can no way counteruaile the least of the ioyes to come: for we shall reigne with Christ. What greater glory can there be, then to reigne with God, to be partaker of his Kingdome, and to enioy with him the surpassing consolation that there aboundeth? And if Christ himselfe could not enter into this Kingdome, but by these afflictions, shall I thinke my selfe worthy to be freed from them? If he were poore, and had not a house to put his head in, shall I grudge though I want? I am a miserable slaue, a poore seruant, who in reason cannot challenge priuiledge aboue my Lord and Master. All must drinke of Christs cup, that will taste of his glory. Pouerty also is necessary for discipline, as the Wise-man saith; Affliction giueth vnderstanding, and the rod bringeth wisdome. Therefore I may say with Dauid, It is good for me (Lord) that I haue beene made poore. When affliction is at hand, men seek the Lord, and when he chastiseth them, they call vpon him. But heauy is the burden of pouerty: for the Wise-man saith, A poore man is hated euen of his owne neighbours. And surely experience teacheth as much: for a poore man is in no wise regarded, neither for counsell nor society,

he poore
e not re-
rded for
mpany
counsell.

society, be he neuer so wise or honest, vnlesse it be with the poore: he is inuited to no mans table, hee is reckoned but as an off-scowring of men, scorned of all: and as the wise man saith, The poore speaketh euen in humility, hee prayeth the rich, but he looketh haughtily, and answereth rigorously & scornfully. Godly Dauid had experience hereof: for when he was in disgrace, when he was brought low, when hee was depriued of his former credit and countenance, when his estate was altered, and Saul the King became his enemy, his friends forsooke him by flocks, and fell from him euery day, his acquaintance stood afarre off, and his familiars would not know him, they that were daily at his table disdayned him, and became his most cruell enemies, clapping their hands at his pouerty and misery, saying, There, there, so would we haue it. Iob tasted the like deeply. Lazarus, what entertainment hee had in the world, is manifested in the Gospell. And Christ was scorned by reason of his pouerty, and was called Carpenters sonne, esteemed so base that hee was thought vnworthy the company of the proud Scribes and Pharisees. Shall I thinke it therefore

a hard

a hard matter to sustaine pouerty, which so many godly haue embraced willingly? It was parcell of that cup which our Sauiour began to vs: for he had no dwelling place, hee had no house to hide himselfe in: Loe, a poore man in shew, but behold, he was Lord of all. Yet this poore estate of Christ terrified the rich man, and made him retire, when he seemed willing to follow Christ. No doubt, but a poore estate is a miserable crosse, yet many of our godly fathers haue been therewith touched, and yet in the end highly inriched. Faithfull Iacob was poore, and thought it a blessing of great comfort, to haue bread and cloathing, and that he only craued of God, who heard him and made him rich, wherein hee himselfe gloried in praysing God, saying, I came ouer this Iordan, with my staffe only, a poore man, but I returne with mighty riches. Ioseph was sold a miserable poore slaue into Egypt, where he continued two yeeres in most poore estate a prisoner, but the Lord raised him to riches and honour. Dauid was not rich, when hee kept his fathers sheepe, yet God made him King of Israel. Elias was forced to begge bread and water of the widdow of Sarep-

Pouerty a miserable crosse.

tha,

tha, yet God by his prouidence gaue him food by a Rauen: to teach vs, that he can make the most cruell, and hard harted to giue succour vnto his. These examples moue mee to thinke, that if Gods deare children were poore, and afterinriched, hee will giue me sufficient, or a contented minde: God will not alwayes hold his hand fast, not regarding the poore estate of his children: he will in a time conuenient giue what is sufficient. And for my comfort, I will not let slip out of my memory, and daily meditation, the sweet lesson that Tobit taught his sonne, saying, Feare not, my sonne, for that wee are made poore, for thou hast many things if thou feare God, and flye from sinne, and doe the things which are acceptable to him. And Dauid confirmeth this, saying, The poore, trusting in God, shall not alwayes bee forgotten, neither shall the hope of them that are oppressed, faile for euer. The Lord indeed hath taken vpon him self to defend, preserue, maintaine, releeue, and sustaine the poore that trust in him: yea, he heareth their desires, and comforteth their hearts and speaketh thus of his owne readinesse to helpe the poore, Now for the oppression of the needy, and the sighes

A Rauen bringeth food to Eliah.

We haue many things, if we feare God, and flye sinne.

of

of the poore, I will vp (ſaith he) and will ſet them at liberty from thoſe that oppreſſe them. He maketh the poore that goe forth mourning, to returne with plentifull sheaues. This is he that releeueth the poore with bread, that maketh the barren and dry land fat & fertile. This is hee that bleſſeth the poore and needy with the flowre of wheat, and feedeth the hungry with good things: hee neither faileth nor forſaketh the poore. Great are the comforts which I gather by the ſweet experience of Gods continuall preſence.

The rich and poore haue one mother, the earth.

Now, to make ſome ſmall reſemblance betweene ſuch as are called poore, and ſuch as are called rich, were not much from the matter. Common experience teacheth euery man, that they haue all one and the ſame mother, the earth: from whoſe bowels commeth as well the poore as the rich, and the beggar as the king, and bring like riches into the world with them, very nakednesſe, though ſhee ſeeme prodigall to ſome, in giuing them largely the things which are in her: and againe, ſhee ſeemeth to hold faſt her hand, and affordeth little to others, and therein ſeemeth a partiall mother, that maketh ſuch difference of her children, that

ſome

some she sets aloft, some she keeps miserable low: so that hence it commeth that some are called poore, some rich, and yet both yeeld like riches backe againe vnto her: the poore repaies her with as large a requitall as the most rich, a naked carcase only. What great glore is there then in wealth more than in want? only the vse of a little weight of wealthy things, which are also as vncertaine as like it selfe; for they goe and come, they increase and diminish, as the high Giuer will: and yet such is the peeuish glorie that the wealthie haue of the vse of that which is non of theirs, as if they would carry it to the graue with them, they would there build Tabernacles for them and their flatterers: but they suddenly leaue it all with griefe, without consideration of the account which they are to make of their stewardship. Alas, if they be but stewards of these mountaines of wealth, of those millions of gold and siluer, and that they be vnder checke of an higher audit, they are in worse case than such as are accounted poore, for they indanger themselues and their soules, if they come short in their reckoning, or haue not disposed all things as the Lord, the owner of these things

The vse of a little wealth, and the want of the vse, maketh the difference betweene the poore & the rich.

The richest is but steward of that he hath; why should he then be accounted rich?

hath willed them. And how hard a thing it is to bee able at that generall reckoning to make ſuch an account as may deſerue acquittance, Chriſt himſelfe hath foreſhewed: it is as poſſible (ſaith he) for a Camel to go thorow the eie of a needle, as for a rich man to enter into heauen: and therefore crieth bitterly againſt them, Wo vnto you rich, for you haue your conſolation here. But of the poore of the world he ſaith by Iames 2.5. Hearken my beloued brethren, Hath not God choſen the poore of this world to be rich in faith, and heires of the kingdome which hee promiſed to them that loue him? If a man then regard the true riches, the godly poore in this life is the moſt rich, and worldly wealthy moſt poore and miſerable caitifs, becauſe their ioy is but for an houre, and their reward paine euerlaſting, if they diſpoſe not rightly of that which is put into their hands, which is hard. Againe, the poore though to the world miſerable, yet their pouerty continueth but a moment, and their reward is with Chriſt euerlaſting. Theſe things duly conſidered, who will not imbrace a poore eſtate to haue a heauenly kingdome? Therefore I will reſt vpon the good plea-

Comfort for the poore.

pleasure of my louing God, and to him, will I call in this my poore estate, that I may be relecued with the things necessary only, as Jacob did, and will bee therewith content.

A most sweet prayer in a poore estate.

O Lord God Almightie, mercifull, powerfull, and full of wisdome, what am I that I should approach before thy Throne, being a wretch, formed and made of a little dust & filthy earth, whose beauty passeth suddenly to nothing, when it is most flourishing, and most pleasing it selfe: yea such (oh Lord) is the variable estate of man, that being high, is suddenly cast downe, being rich is suddenly made poore, hee hath no certaine continuance of his prosperitie for an houre. What should then moue men to glory in such vncertaine securitie? Only he is secure that is vnder the shadow of thy sacred wings, protected by thy blessed arme, and relecued by thine vnsearchable prouidence. Wherefore (good Father) sith that I thy silly creature am thus cast downe, and made (as it were) a by-word among all that

knoẅ me, in regard I am become very poore, and farre vnable to keepe way with the glorious in the woꝛld: I only flie vnto thee, as the moſt ſafe refuge, proppe and meane to ſuppoꝛt me in my loẅ eſtate. Receiue me, and reneẅ my decayes, ſuccour me and ſupply my wants, enable me to liue, and with comfoꝛt in a ſound and vnſpotted conſcience to wade thoꝛoẅ this vale of diſtreſſe, with carefull and induſtrious trauel in my calling as I ought, wherin, if thou aſſiſt me not, I ſhall faint; if thou bleſſe me not, I ſhall not proſper; and if thou hold me not vp, I ſhall fall; and falling I ſhal quickly periſh: But on the contrary, if thou hold me vp, nothing ſhall caſt me doẅne, but I ſhall ſtand faſt, and ſhall not be moued. Without thee I ſhall reele to and fro, not knoẅing to whō to repaire in my poore eſtate, ignoꝛant what courſe to take in my wants: I am deſtitute of all helps, all friendſhip faileth: to thee I fly, foꝛ with thee is fauour, and with thee is abundance of louing kindneſſe and mercy: I haue no Helias to pray vnto thee foꝛ the increaſe of ſtocke and ſtoꝛe: I haue no Jonathan to impart my griefs vnto, and who may giue me comfoꝛt by his faithfull counſell: I

wan-

wander here and there for succour, but compassion is no where to be found in the earth: so that (gracious Lord) I am as a miserable man, bereaued of all consolation, depriued of all aid, on all sides forsaken. And thus destitute (good Lord) I rest. What will thou that I do in this miserable estate? Is thine anger Lord, so highly inkindled, and thy louing kindnesse so much abated, that thou seemest to refuse to regard these things? I am thy creature & wilt thou vtterly forsake me? Shall I finde no more fauour at thy hands? Hast thou forgotten to be helpfull to the poore that call on thee? Oh, where is that loue thou shewedst to Helah, when hee was in great misery in the Wilderneſſe, wherin thou refreshedst him by meanes extraordinary, euen by a Rauen that brought him foode? wher is the loue thou shewedst to Iacob, who in his pouerty begged at thy hands food and raiment, and obtained it with mighty riches? Gracious Father, where is this thy most sweet cõfort become? Is it shut vp on lyagainſt me poore wretch: and shall I taste the swetnesse of thy benignity no more? Louing Father, thou canst enlarg my portion, & nothing cã diminish thy store

for there is none end of thy treaſures. The whole earth, and all the things within the ſame, are thine, and in thee to diſpoſe, and thou canſt command euery of thy creatures to ſerue for the releefe of thy children: thou canſt ſpeake the word, and what thou wilt is done: yea, Manna, the bread of heauen, came in ſhowres at thy word: Quailes, water out of the rocke, and what elſe ſoeuer might tend to comfort thy children, thou calledſt them, and they abounded: all things are to thee poſſible and eaſie, and all thy creatures are ſeruants vnto thy will: Siluer, gold, cattell, the fruits of the earth, & whatſoeuer is vnder or aboue the heauens, they obey thee, for the vſe of man: it is thou that pulleſt downe the proud and haughtie, and who but thou, can exalt the poore, the humble, and the lowly in heart? what thou wilt, thou canſt doe, it is only in thy power alone: thou feedeſt the hungry, and ſatisfieſt the poore with things ſufficient. Lord, I am poore, helpe me: helpe me, for the helpe of man is both vaine and vncertaine: and therefore (good Father) I will ſeeke thee for euer: yea, both early and late will I ſeek thee: for thou art eaſie to be found, and neere to them that ſeek

thee.

thee. Thou wast neere to Jacob when hee slept in the mountaine: thou wast neere to Dauid when he was in the wildernesse of Ziph: thou wast neere to Daniel when he was amõg the Lions thou wast neere to the Three children when they were in the fire: and thou wast neere to Ioseph in the prison: therefore whersoeuer any of thy children seeke thee diligently, there they shall finde thee: in the temple, in the priuõ, in their houses, in the fields, nay in the most vncouth, strange and desolate places that are, euen there art thou also. Good Father, sith therefore thou hast alwaies beene so readie to protect and comfort all our godly fathers, I will not but trust in thee, and in trusting in thee, I will seeke thee: and in seeking of thee, heare mee, and in hearing me, oh Lord succour me, releeue me and let mee no longer bee destitute of thine assistance, for I faint for want of thy presence. Deare father, thou hast promised neither to faile nor to forsake thy children: then I cannot despaire of thy helpe. I assure my self thou wilt come in a time most acceptable for me, and wilt supply all my wants, which are manifestly knowne to thee, and all things follow thy sacred decree. Lo-

uing Father, I humbly ſubmit myſelf my ſoule and body, and all that thou haſt giuen mee, to bee diſpoſed at thy will: do thou what thou wilt, ſend help when thou wilt, and worke for me euen as thou wilt, and giue me a patient acceptance of my poore eſtate, that waiting thy leaſure, it may bee inlarged as thou ſeeſt conuenient for me: and whether it bee pouertie or riches, whether liberty or impriſonment, that thy wiſdome ſhall thinke meet to lay vpon mee, bee it as thou wilt, for it cannot be but for the beſt: for thou art louing, mercifull, powerfull and prouident, therefore will I feare nothing, but obediently attend thy will.

O Lord increaſe my faith.

Penſ. I thanke my GOD, through whoſe gracious goodneſſe my heart is greatly quieted, and my ſoule comforted: in mine extreme neceſſities I haue receiued moſt ſweet inward conſolation, by my conference with him who is moſt ready to heare. And now I will wait through faith, which is the euidence of things not ſeene, for the performance of that which I deſired of my God.

Hope.

Hope, Thou must indeed wait with patience Gods good time: for vnlesse thou bee armed with patience, all the rest of thy vertues will bee altogether blemished: and therefore in any wise stay not vntill thou haue attained patience, the mistresse and gouernesse of all thine affections, which keepeth thee within the list of a contented minde, how soeuer it fareth with the outward man. Therefore the patience which thou must take and imbrace, in all things must be a ioyfull acceptance of thy misery, not as compelled, but cheerfully resting vnder the burthē of thine aduersity, which then, although it seem to make thee sigh by reason thou seest no end of thy griefes, it shal in the mean time cloath thee with spirituall ioy. Patience staieth thee from fainting in any distresse: yea, when neither friend, counsell, nor any comfort appeareth, when all things seeme to be ouerthrowne and desperate, then is patience the remedy, which like a mighty Giant beareth it out with a godly courage. True patience loueth the afflictions which thee suffereth: and if thou attaine to this patience, thou shal giue praise to God in the middest of thy miseries, and submit thy self to his iudg-

Without patience o thervertues are no thing.

The sin lar effect of patien

ment, when thou art pzeſſed with diſ-
eaſes: neither can pouertie keepe thee
backe, oz hinder thee from commend-
ing highly the great bounty and good-
neſſe of Almighty God. The mother
of this pzecious and admirable Iewel
The mother of patience is tribulation, affliction, pouertie, and
of patience affliction. croſſes. Patience alſo begetteth experi-
ence, and experience hope, & hope, ma-
keth no: aſhamed.

It is then concluded by the holy A-
poſtle, that tribulation maketh not a-
ſhamed. Foz why: Faith, whereof we
haue ſpoken before, is that euidence of
things not ſeene, which ſo wozketh in
time of tribulation and affliction, that
it aſſureth the afflicted, that his deli-
uery, his eaſe, his comfoz t, and his re-
wzde is comming. So that this tribula-
tion and affliction ſeaſoned with faith,
wozketh patience, a contented: oleratio-
n & ſufferance of the miſery pzeſent,
which patience bzingeth foxth expe-
rience: namely, it hath pzoofe of Gods
continuall pzouidence, wherin he woz-
keth mightily, and beyond the capacity
of mozrall man, the great ioy, eaſe, com-
foxt, releefe and releaſe of the faith-
full afflicted, and that by ſo many ad-
mirable meanes, that of this experience
bzingeth hope which wozketh thzough

the

the same experience, by an vndebted assurance, that such successe wil follow patient expectation. So that this appeareth to bee the whole furniture of a true beleeuer, Faith, Hope, and Patience, which being ioyned together in thee, thou shalt find, that as faith is the ground of things which are hoped for and maketh them (as it were) present before our senses, & our selues as certaine of them as if they were in our hands: so hope maketh vs attend the time, restraining our corrupt natures from practising any vnlawfull meanes for the supplying of that we look for. And hauing the working of those two so singular vertues in thee, Faith & Hope there is no place of impatience, of grudging, of griefe, or of desire to seeke sinister deuices for releefe: but setteth downe his rest and resolution, to be as cheerefull and full of ioy in distresse, as in any prosperous euent whatsoeuer. So did the Three Children when they went to the fire, they said, Though God would not deliuer thē, yet would they not dishonour him. So resolute and patient was Paul, who said, Though he kill me, yet will I trust in him. Such is the fruit of true patience. It is necessary that thou be tried

Hope groweth by experience

The office of hope

with

with affliction, and delay of comfort, for that is to the end that thou shouldest bee fully armed with these vertues, and haue experience, how in his prouidence God worketh for thee: yea, thou shalt finde, that as the promises of God are onely sure, so ought thy faith and hope to bee grounded vpon God, only sure.

Pens. Well, I see that I was farre from perfection, without hope and patience, and therefore sith thou hast so largely shewed mee the effects of these vertues, I will, as in other things, flie vnto God, who I see is most ready to receiue and heare the petitions of such as call on him in faith, I will submit my selfe to his will, in patience, how and when to be relieued of mine hard estate.

A godly prayer to abide Gods leasure for helpe in affliction.

O My most gracious God, most louing and deare Father, I fall downe before thee, I giue thee glory, worship, and praise for euermore Though I, a miserable, wretched and vnworthy creature, haue long cried vnto thee, lifting vp my voice in lamenta-

ble complaint vnto thy Maiesty, that thou wouldest vouchsafe to heare and loke with a most gracious eie and tender affection vpon my miseries, and cure me of the calamities wherwith I am oppressed. But loe (oh Lord) I see and consider, that my sins which are many, mine iniquities which are odious in thy sight, haue caused thee to delay thy helpe. And I acknowledge, that worthily thou with-holdest thy speedy releeke and succour from mee: yet deare God and louing Father in Iesus Christ, call yet againe at the length thy tender fauours, promised in thy Sonne to memorie. And although thou seem to absent thy selfe very long, and nothing at all to regard the words of my complaint, for trial of my patience: bee pleased at the length, euen when thou seest thy time most expedient for mee, to turn againe vnto mee in loue, and let me taste againe of thy ready help. And in the meane time let me be inwardly strengthened with a patient acceptance of what thou wilt shall light and lie vpon mee, praying thee to lay no more vpõ me than I am able to beare. Let mee finde that thy yoke is easie and thy burden light, and let my crosses bring forth patience, and let pa-

tience

tiencebring forth hope, that I waiting with ioy, and in a cheerefull conſtancie, thy releeſe bee not aſhamed of my preſent afflictions: and let thy ready-outſtretched arme be a continuall prop to ſuppoꝛt mee, as it was to Paul, to whom thou ſaidſt, Feare not, my grace is ſufficient for thee. Oh let that thy grace be powred out vpon mee (good Father) and it ſhall preſerue me that I ſlip not in the perils wherein I ſtand: ſo in patience ſhall I reſt thy fatherly good will and pleaſure, as did Dauid, Iob, Ioſeph, Daniel, & others diſtreſſed: and by thy Fatherly goodneſſe in the end receiue like comfoꝛtable iſſue & ſucceſſe of my hope as they did. And grant (deare Father) that my ſinnes, by reaſon whereof I am thus viſited with thy heauie hand, may be no barre vnto thy mercies, but that they may be couered with the robe of thy Sonnes innocency, whoſe continuall mediation foꝛ me in mercy accept, that it may woꝛke foꝛ mee a timely deliuery out of all my euils, leſt that (good Father) the tedious continuance of a miſerable eſtate cauſe mee to faint, being of my ſelfe weake, and not able to endure what I am willing: foꝛ the ſpirit is willing, but my vaine & coꝛrupt fleſh

is

is weake, and readie to sinke vnder the least distresse. And therefore (deare God) tarrie not ouer long, bee not absent frō me alwaies, but rather in loue come & imbrace me againe and againe, that I feeling the sweetnes of thy presence, may with cheerful patience continue thy leasure in releeuing mee. So shall my heart within mee reioyce, & I shal sing praise vnto thee with daily desire to bee renewed in the inner man, howsoeuer the outward man be mortified daily by thy sharpe correction, and seeme to be at the point to perish. Into thy hands (most gracious Father) and into thy blessed protection I commend mine estate, be it vnto me as thou wilt, send me help when thou wilt, and as thou wilt. Thou art wise and all-sufficient, therefore will I wait thy good pleasure in all things.

O Lord increase my faith.

Hope. Thou beginnest now to be well armed against all crosses, wherein also patience, whereof thou beginnest to haue som taste, will be a great ease, and breed thee great consolation: so that now, if thou feele thy self touched with any other troubles, thou knowest the

Phy-

Phyſitian whoſwil heale thee without money.

Penſ. I am highly bound vnto you for your ſweet counſels, whereby indeed I am in a reaſonable good ſort inſtructed how to behaue my ſelfe in the troubles which preſently I am touched with: yet I ſee, that ſuch is the nature of knowledge, that one ſparke enkindleth another: and againe ſuch is the nature of trials, croſſes, and calamities, that one preſently followeth another, as the waues of the ſea, that neuer ceaſe. And ſith that man, and eſpecially euery one whō the Lord loueth, is as a ſtorehouſe of aduerſities, wherein the Lord hath laid vp all kind of miſeries, which hee calleth one after another, to trie his withall, and there is not that calamitie, which hath happened to any but may happen alſo vnto me: & therefore if I may craue your kindneſſe ſo farre I will call to mind euery affliction that happeneth commonly to man, that by your good direction being recorded, it may reſt as a glaſſe for my ſelf & others to looke into, being any waies afflicted, and that it may ſeem as a cloſet of precious ſalues, to be applied to all calamities, whenſoeuer they happē. Infinite are the croſſes that happē vn-

ne trou- e follow- another

to

to men, but I would gladly make prouision for cõfort in the most principall, as imprisonment, which is an heaute crosse, enemies, slanders, sickneſſe, disobedience of children, and crosses in household gouernment, and such like.

Hope. What wilt thou then that I say therein?

Pens. I would gladly heare your cõsell what were to be done, if it should please God to lay imprisonment vpon me, which is a very sharp punishment depriuation of liberty, which nature altogether abhorreth.

Hope. To speake of imprisonment, is to enter into a matter very intricate for that the causes are infinite: for ther are some imprisoned for theft, some for murther, some for treason, som for conſcience and the true testimony of religion, some for debt, some for one cause, some for another. But as I take it, there needes nothing to bee said of the three former, but onely of the two latter to comfort thee withall: yet will I touch them al briefly, that al may haue comfort, that I may run ouer the reſt of the afflictions with such celerity as is expedient. Although it bee a matter most contrary to flesh and bloud, to suffer imprisonment, for that all men de-

Diuers cauſes of imprisonme

light

light in freedome and liberty, yet is it many times seene that it is the lot, not only of the wicked, but of the most godly, sincere, and best men, to bee restrained of this sweet blessing, liberty of body, sometime without desert, sometime in iustice, as a reward of sinne, negligence of our callings, and other infirmities. But to speake vnto the malefactour, who suffereth for his offence by the Law, he must make of his necessitie a vertue, that is, to take with patience that which he cannot auoid; and being captiue, let him be mindfull to sorrow more for his offence than for want of his freedome, and by vnfained repentance let him take hold of the ioyning promises of Christ, who as hee was ready to receiue the penitent theefe, so hee is ready to receiue euery true penitent offender. And therefore whosoeuer findeth by examination of his conscience, that his offence by the Law deserueth death, let him not despaire, but put on a resolute patience, with hearty repentance, and full trust in the merits and mediation of Iesus Christ, whose death shall bee his life. For the offence committed through frailtie, though the Law impose death, yet true repentance findeth fauor, for-

The imprisoned ought to sorrow more for his sinne, than for restraint of liberty.

ned

ned with faith, and place of pardon, and forgiuenesse with God: and the same day that he shall die for his fault, the same day shall he be with Christ in Paradise. But this giueth not scope to sinners, wilfully to run into vnlawfull actions, presuming that future repentance shall obtaine remission for the crime committed: for as God is mercifull, so is he iust.

Some fall into this miserable calamitie through debt, wherinto they fall, as in a dreame: for while this danger is a growing, it worketh like a pleasing poison, for the borrowing is most pleasing, and the spending delighteth flesh and bloud. But when a prodigall hand hath wasted what was not his, & a careless heart seeketh not to pay the old, but to atchieue more, and so by degrees steppeth vp aloft, in shew to the world that hee is a man of account, a man of great reckoning, and to bee reuerenced, though that which he eateth and that which hee proudly setteth in, be other mens: he is suddenly taken by the throat, & Pay that thou owest is the salutation that his friend afore time afforded him, and without paying there is no praying auaileth, but the matter is referred to the mercilesse, who end the

Imprisone or debt, wherein they grew to liue prodigally.

the controuersie with cruell captiuity and imprisonment: Haue patience with me and I will pay thee all, standeth not payment or respite.

Poore meaning well imprisoned for debt.

Another sort there are, that come into miserie by a more tolerable occasion, as by losse of goods, by sicknesse by great charge of children, and such like meanes: such are driuen to make friends in the world for aide and relief to support their estates, lest they should perish in their wãts. Alas, who knoweth not the bitternes of want? It is a most cruell burthen, yea, such an euill as none can indure: for nature must haue its sustenance, infants must haue their maintenance, else nature quickly decaieth, and they cannot endure. Hee therefore that taketh an honest industrie, and trauelleth faithfully to performe this duty by his owne labours in this behalfe, and all his godly endeauours, will not extend to performe his duty herein, so that hee is driuen to borrow of the able to supply his wãts and that againe and againe, as his occasions require, that he becommeth so deepely indebted at the length, that all his necessaries will not suffice it: then his cruell Creditors take an hard and iniurious course, and so cast him into misera-

miſerable thraldome, where he is conſtrained to ſpēd his daies in continuall ſorrow. Alas, what can this auaile or pleaſure a Creditour, to ſee a man as deare as himſelfe in the ſight of Almighty God, by his meanes ſo to bee plunged in the filthy and loathſome puddle of impriſonment, where is nothing ſweet, but all tedious, irkeſome, and full of griefe? Surely, if ſuch a man die in this miſerable thraldome, it will bee hard for the Creditour to anſwer it, although the Law, which is only rigour, can tell him, that there is due proceeding againſt him, without errour, and therefore he ſtandeth cleere, and that which is done the law did it, and not hee. But let him withall call to minde, that in the mean time loue is gone, charity is not in him, and hee forgiueth not. Howcā hethen ſay, Lord forgiue me as I forgiue? This is worthy ſo be noted: but worldly men are frozen in their hearts, and there is no impreſſion of mercy can haue place there. How then can they expect mercie? for doubtleſſe, what meaſure euery man meaſureth to his brother in this life, the ſame he ſhall receiue in the life to come, whether it be loue or hatred, mercie or rigor. But now for the com-

If a poore debtor dye in priſon, it will be hard for the creditor to anſwer it.

The poore man in prison, in heart desirous to pay, hath paid the debt before God.

sort of such a poore prisoner, thus much I will say, that he retaining an honest and carefull desire to pay what he oweth, though he be vnable, he hath already paied his debt in his heart, and hee may comfort himselfe in this, that hee hath not borrowed as the wicked, who purpose not to pay: and though he rest in captiuity, hee may assure himselfe, that he hath the freedome of conscience and peace thereof, which passeth the vnderstanding of the wealthy, who swallowing in their abundance, thinke euery extreme lawfull that they inflict vpon the poore.

me imisoned on diffaiure,

Some are imprisoned vpon displeasure, and for speaking a truth, as was Micheah, who at the wil of Ahab, was committed to prison, and was fed with the bread and water of affliction, 1 Kin. 22.27 So was Paul, 2 Cor. 11.23. Some of slander, as was Ioseph, Ge. 39.21. Some for a sincere affection to the Truth, as were the three children. Many other causes there are, needlesse to be touched. Whosoeuer therefore is touched, and restrained of libertie for any of these causes, it is the most sweet consolation to flie vnto God, whose helpe is then most readie, when mens cases are most desperate, and seeme to

bee

be without hope of releefe: and therefore saith Dauid, God is a strong tower for the oppressed, and a sure and certaine refuge for the afflicted. And againe The poore shall not alwaies bee forgotten, neither shall the hope of them that are oppressed faile them for euer. Therefore did Dauid in the like case comfort himselfe in the Lord, as appeareth, 1 Sam. 30. 6. and said, Lord thou hearest the complaints of the poore, and comfortest them that are in prison, and bendest thine eare vnto them. Psal. 10. 17 whereby it appeareth that such as are thus depriued of their libertie, must flie to God for freedome, who, as Dauid saith, despiseth not his prisoners. Which appeareth by Ioseph, who being shut vp in prison, which was an ignominious thing to the world, was not only not despised, but the Lord made it a preparatiue for his high aduancement. Although when hee was in prison he was in miserable case, the very iron pierced his feet, he was wearied with fetters, and that not for a moneth or two it was for two yeeres and more: in all which time he waited the Lords leasure: and depending on his prouidence, he gaue him fauour in the sight of his cruell Iailor. See far-

ther,

ther, what the Lord worketh for his sincere seruants, hee sent his Angell and opened the prison doors, and willed his Apostles to go forth, Act. 5. 18. So he did to Peter, though he went bound with two chaines, and guarded with souldiers, and vnder two strong gates whereof the one was an yron gate, and by the prouidence of God his chaines fell from him, and the Angell of God opened the gates, and brought him into the towne, and deliuered him out of the hands of Herod, who sought his death, Act 12. 4, 5, 6. The like mercy did God shew to Paul and Silas, who were put into the inner prison, and their feete fastened in the stockes, and yet at midnight, by Pauls prayer, their bands fell off, the doores were opened, and they might haue departed, Act. 16. 24. By these examples it appereth that the Lord is able to worke meanes extraordinary, if need require, for the freedome of his children, and can raise vp a thousand meanes to release them, if he finde them truly penitent for their sinnes, truly faithfull in him, and truly zealous continually to call vpon him. Then will hee listen to their cries, and in a time conuenient deliuer them: yea, if their case be neuer so

The Angell of God deliuereth Paul and others out of prison.

God can worke extraordinary meanes to deliuer his, if be expedient.

so hard and desperate: for the more dangerous the estate of his children is so much the greater is his glory, hauing deliuered them. Therefore, yee that feare God, feare not, but call continually vpon him, and hee will mollifie the hard hearts of your Creditours and aduersaries, or else hee will worke some other meanes, when you least thinke of liberty. But let him that is thus shut vp, depriued of his liberty, call continually to mind, That it is for his sinnes secret or knowne, how cleare soeuer he stand in his own conceit: and cleansing his affections by heartie repentance, and humiliation before God, he may assure himself that God is louing vnto him, and that he is present with him euen in prison. And withall it is necessary to haue regard how to spend the time, being thus shut vp: for no doubt, there are some which giue euident testimony that they are careleſſe either of the seruice of God or how or when to obtaine their libertie. Such surely are they that delight only in belly-cheere, and being puffed vp with gluttonie, betake themselues to vncommendable exercises, as carding, dicing, bowling, and that after a sinister maner, one to rob another of their

There must be regard had of the exercises to be vsed in prison.

money, with ſwearing and blaſphemy. Againe, ſeme there bee that ſeeke to make prize of the ſimple that enter newly amongſt them: which things are tokens of a more dangerous thraldome to come. But ſome (no doubt, and they are highly to be commended) ſpend their daies in godly exerciſes, as in reading the comfortable Scriptures, in praying, in cõference of God, of his comforts, of his mercie, of his prouidence, and of his iudgements, of whom there is no doubt but the Lord hath a fatherly care, which he will ſhew in his good time. It is a great comfort to a good man impriſoned, to haue ſome godly aſſociate with whom hee may take ſweet conſolation by Chriſtian conference, and (no doubt) it ſhall be vnto him more ſweet than any other exerciſe whatſoeuer, though moderate exerciſes in the feare of God may bee alſo vſed. Let it not be thought ſtrange to proue that profit may grow by impriſonment.

It is good to haue a godly companion in priſon.

Impriſonment (no doubt) is grieuous and irkeſome, yet is there great vſe thereof to be made, and profit to bee taken: for ſurely to a godly man it is as a ſchoole of knowledge and vertue, though to the wicked it is a puddle of

all

all vice. Libertie is the ſweeteſt com- Libertie
panion that a man may walke withal, ſometim
but yet it often bringeth a man to ſun- hurtful
drie euils it leadeth him to wantonnes
to vanitie, and draweth him to many
dangerous euils: for freedome hath a
large walke, and nature ſeazeth vpon
euery pleaſant baite, whereby the poore
ſoule is often inuenomed with the in-
chantments of ſin, ſo that it is deeply
indangered, and that by libertie. For
ſee we not euery eſtate and degree to
abuſe it? Truly, libertie, which is the
freedome of the body, may be ſaid to bee
the Lady and miſtris of the affections,
and the affections to bee framed accor-
ding to the large conſtrained compaſſe
of libertie: for when men are young,
luſtie, and ſtrong, their liberty then
reacheth infinitely, and then their affe-
ctions ſtray into a thouſand ſinnes: but
when they become old, impotent, and
diſeaſed, and the body reſtrained into
a leſſer walke, then are the affections
forced to ſtay themſelues within the
liſts of leſſer compaſſe. The like doth
impriſonment, wherein when the body
is ſhut vp, it is contained within the
walls, where the eye hath not his ſcope
to behold, nor the eare to heare the va-
nities which are common abroad, and

therfore is the imprisoned (in that) happie: for if the body haue no free outgoing and ingoing as nature desireth, which is contrary to flesh and bloud, yet where the Spirit of God worketh there groweth a consideration of the place where hee is, and thence a consideration, with a sound resolution to abandon the memorie of the vanities which seduced his affections, being in the high way of liberty, and to imbrace a solitary life, wherein hee may frame all his studies and deuices, to meditate of heauenly things, which being once tasted, it will yeeld so sweet fruit, that the soule at length will only thirst for vertue, & the fruition of sacred things. So that restraint of liberty is vnto the godly the very step (as it were) to a godly life: and such as yet haue not the true feeling of the feare of God, may learn how to frame themselues to such a course as will at the length bring thē vnto commendable vertues. Thus may euery man whatsoeuer, vpon whom this hard lot of imprisonmēt is cast, make profit thereof, and especially if hee accept it with a patient waiting the Lords leasure, and continue in all godly and vertuous endeuours.

A Prayer to be said of such as are in prison.

O My Lord, most louing and all-sufficient, absolutely able to doe what thou wilt, I see that thou canst not abide thy children to goe astray, and to follow vanities, but shewest thy selfe iealous of thine owne glorie, and desirous of our saluation. And although thou seeme of long time to winke at our sinnes, and to make no account of our transgressions, yet dost thou at the length call vs to an account by affliction, which thou layest vpon vs in diuers manners euen as thou wilt. And I confesse (good Father) that thou hast worthily found me out in my sinnes, and hast iustly cast mee downe into this ignominious pit, into this miserable place of thraldome, and hast suddenly shut me vp in prison, depriued me of the liberty wherin I lately wantonly wallowed, as though thou hadst not seene it: wherein (gratious Father) I confesse thou dealest most fauourably with mee, though thou suffer thereby the body to perish for a season, yet it is a sound medicine for my poore diseased soule, which vnlesse thou hadst

thus fatherly reclaimed mæ, had bæne ouerwhelmed with ſin and deadly ſecuritie ere this time: and therefore I heartily giue glory vnto thy name, who haſt not ſuffered me to ſtray for euer, but haſt reſtrained my body within the limits of this loathſome priſon, where yet mine affections, which are groſſe, will ſeek to range abroad after the accuſtomed vanities, vnleſſe thou (my moſt carefull and loving Father) reſtraine them alſo within the limits of thy feare: ſo ſhall I make mine impriſonment profitable, namely the liberty of the ſoule: for (Lord) I ſee that then hath the ſoule moſt freedome, when the body hath leſſe libertie. For while I liued at large, and walked in the pleaſant pathes of licentious liberty, I followed euen with greedineſſe the ſenſuall deſires of the outward man, which brought my poore ſoule into a moſt dangerous ſpirituall impriſonment. But now (oh Lord) I feele a contrary working, for the fleſh, though it be yet prone to vanities, it wanteth the ſcope to performe what it deſireth. And therefore (deare Father) I beſeech thee ſeaſon mine heart with thy feare, and mortifie in mæ the corrupt & vnſeemly affections which ſeem to breake forth

in

in me, and let both body and soule haue the free libertie, will and ableneſſe to ſerue thee only, and only reſt and rely vpon thy prouidence, to bee comforted and releaſed of their miſeries. Giue me true and vnfained repentance, and accept mee into thy moſt gracious fauour, wherein thou canſt alſo eaſe mee of my calamities, and cure mee of the griefes which my diſtreſſes do procure. Afford mee the ſpirit of inward patience, which ſhall bring forth the true conſolation of my ſoule. Call to minde the mercies promiſed in Jeſus Chriſt and therein at thy good pleaſure reſtore me to libertie both of ſoule and bodie. Thou art my keeper, my comfort, and inward ioy: yea thou art my deliuerer. Worke thou in the hearts of ſuch as ſet themſelues againſt mee, that they may ſhew fauour, and that the bitter fruit of extremitie proceed not from them. Thou ruleſt the hearts of all men, and canſt mitigate the rigour of the moſt cruell men: thou didſt alter the nature of the Lyons, that they had no power to annoy Daniel. It is as eaſie for thee to change the cruelty of mine aduerſaries into mercy. All thy creatures ſtand at thy commaund. Eſau could not hurt Jacob, becauſe thou

hadst decreed the contrarie. The fire did not execute it nature vpon the three children. The water of the Red sea did shew fauour to thy children. Thou art as able (I know) to ouer-rule these hard hearted mē at thy pleasure, or to worke some meanes whereby I may stop their greedy proceedings against mee. Oh make haste to helpe me, oh my God, and deliuer mee out of all my dangers: set mee vpon a sure rocke, and in the time wherein thou hast decreed it, let mee taste againe the sweet comfort of liberty, lest if thou alwaies leaue me, mine enemies say thou hast not respect vnto my prayers, nor regard of my miseries, and so pursue mee with deadly cruelty, while they thinke there is none to helpe. But let them see (deare Father) by thy mercifull deliuering of mee, that thou art both able and ready to helpe mee, and that thou neuer failest the afflicted, calling on thee. And though thou suffer me to perish in the flesh, as the theef on the crosse, yet wilt thou receiue mee to eternall consolation and freedome. Bee it vnto mee (O Father) as thou wilt, I will wait with patience thy gracious leasure, knowing this assuredly, that although thou hast shewed mee great trou-

troubles, and many miserable aduersi-
ties, and brought mee euen to the dore
of death, thou wilt yet returne and re-
uiue me, thou wilt come againe in loue
and raise mee out of this horrible pit,
thou wilt couer mee from all the shame
of men, and thou wilt renew in mee my
decayed thoughts, that I may medi-
tate only on thy Law. Then thou shalt
anoint my head with fresh oyle, then
shalt thou prepare my table a new, and
furnish it with comfortable plenty of
all good things, mine estate shall bee
changed as the renewed age of an Ea-
gle. But Lord, when shall these com-
forts appeare? when shall the day of
consolation come? Rebuke and igno-
minie haue wounded mine heart, and
this misery lay heauily vpon me, while
I looked for some man to help me, and
when I found none, I thought, I will
returne vnto thee, my God, in whom is
life, health, liberty, comfort, mercy, and
all fulnesse of ioy. Heare me therefore
(oh Lord) for thy louing kindnesse is
sweet. Draw neere vnto my soule, & re-
deeme me, & I will praise thee for euer,
& the men that now seek my ruine shall
say, We haue pursued the man that hath
the Lord for his defence. And the godly
shall see this and be glad, they that feare

thee ſhall reioyce, becauſe they ſhall ſee by experience, that thou heareſt the poore, and deſpiſeſt not the priſoners.

O Lord increaſe my faith.

Againſt enemies.

Hope. The next croſſe which followeth, in thy requeſt, to bee ſpoken of, is the crueltie of enemies, who in theſe daies are in great abundance, and eſpecially againſt the godly, who couet to liue ſincerely in this life. And it muſt needes bee, that ſuch aduerſaries encreaſe, becauſe the diuell is now moſt induſtrious, and al his agents, to bring ſinne to the top, and yet he ſeeketh but his owne ſpeedy damnation, for his kingdom is of this world, and his confuſion is alreadie decreed to be perpetuall: now therefore hee ſtandeth at the doore of euery heart, and ſeeketh to inuenom the ſame with poiſon of deadly enuie. Thus he began with Cain, and left not, vntill hee had murthered his brother Abel. The examples of his practiſes in poiſoning men with enuie are many, and the experience ſo common, that few examples needeth at this time. He raiſed the ſonnes of Laban to hate Iacob: Iosephs brethren to hate him: Saul to hate Dauid: and infinite others

he practiſes of the diuell in ſtingenuy gainſt the odly.

others in holy Scripture. But he that loketh now into his cunning deuices shall see greater, and more then can bee numbred: whereof grow treacheries, treasons, murthers, poisonings, and a thousand diuellish prankes put in execution, to shew, that the day is come, spoken of long agone: That the loue of many should wax cold. Then it must needs follow, That hatred and enuie must become hot and furious, as indeed they are. Therefore it behoueth euery man to seclude all occasions of conceiuing of displeasure, for thence springeth malice, and from malice hatred, which is a most subtill sinne, and dangerous, for it is often carried long time, like a sparke of fire, in the heart, and at length breaketh forth, and causeth oftentimes a mightie ruine. And euery childe of God must assure himselfe, that there are some which couer such sparks with the ashes of dissimulation, which at the last breaketh forth, for their triall: and God who manageth all, will suffer none to worke beyond his good pleasure. Though sometimes it bringeth death vnto the most innocent, as it did vnto Stephen, to Iohn Baptist, and to Christ himselfe, who was betraied by the poysoned

Men must beware how to conceiue offences.

To carrie hatred is a dangerous thing.

sparks

ſpark of the deuilliſh venom that long lay hid in his deceitfull breaſt that betrayed him: yet plainly ſeene of him whom he betraied. This is a dãgerous croſſe, and carefully to bee weighed, conſidering that a ſword may bee couered vnder a hale friend: Diſſimulation may change deadly hatred into acceptable loue in ſhew: and therefore may the moſt ſimple and innocent bee ſooneſt intrapped with ſweet and pleaſing words, when as wee ſee there is deadly poyſon in the heart: there may be hony in the mouth, when gall is within the boſome: and that cauſeth ſo many outragious euils to bee committed vpon the leaſt ſuſpitions. And therefore it it is a conuenient thing for euery man, and moſt neceſſary, to haue one enemy, whom chiefly hee feareth, and whom hee may account his mortal aduerſary: for by the dread of him, hee ſhall ſo arme himſelfe within & without, that hee may thereby preuent the ſubtil practiſes of a ſecrete enemy, which might otherwiſe ruſh on him ſuddenly finding himſelfe prouided: but a Chriſtian muſt be friend to all. If it be well conſidered, the Lord dealeth like a louing Father, in trying his with enemies, for that it giueth them a cauſe to

The innocent are ſooneſt deceiued and intrapped with counterfet loue.

It is neceſſary to haue one cruell enemy.

be

bee continually watchfull, and to giue careful eie vnto their tredings, know-ing this, That the enemy will pry in-to euery steppe, and looke into all their proceedings, and finding opportunity, will surely betray them: nay, they will take wicked, peruerse, & sinister coun-sell against them, and will refuse to ex-ecute no false meanes to bring their wickednesse to effect: whereby wee are giuen to consider, that in earth there is no peace to the children of God, but are on all sides oppressed and cast downe, when the wicked prosper like the greene Lawrell, and seeme to exceede in pride the stately Cedars. Now when our e-nemies vomit out their cruelties, and thunder out the furious fruits of ha-tred, thou must not flie to the sword, as great Goliah did, nor feare: but as Dauid did, run to the protection of the Almightie: so will the Lord not only defend thee: but will cause euen the mightiest enemies to feare thee, as hee did the enemies of Iacob, when hee trauelled towards Bethel: Genes. chapter 35. verse 5. 6. Search the Scriptures, and thou shalt finde ma-ny comforts touching this matter. It is recorded, Leuiticus 26. 7, 8. Yee shall chase your enemie, and they

The god must loo for no re in this l

they shal fal before youvpon the sword fiue shall chase an hundred, and an hundred shall put a thousand to flight. Herby it appeareth, that if force and violence bee offered, that thou put not thy confidence in outward things, but in the hand of Almightie God, who will teach thy fingers to fight, if it bee conuenient. If thou therefore serue the Lord as thou oughtest, hee will not only deliuer thee out of thine enemies hands, but will lay heauy curses vpon them: so that thou shalt see that ruine and desolation to fal vpon themselues, which they haue practised against thee, Deut. chap. 30. verse 7. And this mightie God can vpon a sudden alter the fierie passions of the most furious, as hee altered Esaus, when hee had vowed to kill his brother Jacob: in stead of it hee most kindly embraced him, and kissed him. And where it is the nature of enemies to speake euill of men, and many times without cause, as Dauid affirmeth, yet if thou depend vpon thy God most powerfull, they shall be constrained to alter their thoughts, & vse better words, as Saul, who though hee sought Dauids life, yet was forced when hee met him, to speake sweetly to him, saying:

I can
only
e the
t of
most
ll ene-

Is

Is this thy voice my ſon Dauid? And Saul lift vp his voice and wept, 1 Sam. 24.7. So ſhall thine enemies, if thou feare God, be forced to ſpeake friendly vnto thee: yea, euen then when they determine thy hurt: for God hath their hearts, hands, and tongues in his power, rule, and direction, as appeareth alſo by Saul, who ſaid, I haue ſinned, come againe my ſonne Dauid, for I will doe thee no more harme, 1 Sam. 20. 21. May he went further, and ſaid, Bleſſed art thou my ſonne Dauid. The great tyrant Pharaoh was forced to aske Moſes and Aaron forgiuenesſe, Exodus 10. 17. What iniury can there bee pretended againſt his, which hee cannot preuent? Did not the Iewes ſay and ſweare, and vowed deepely, that they would neither eat nor drinke till they had ſlaine Paul, yet were they deceiued & diſappointed of their wicked purpoſe. Though the wicked and malitious doe think that euery of their impious decrees ſhall ſtand, and that none can ſtop what they haue intended: yet, alas, they are poore wormes, whom the Lord holdeth vnder his foote that they cannot ſtirre: he curbes their cruelties, that they paſſe no further then the Lord will. And therefore feare not, howſo-

A wicke
vow ma
abſolute
yet not
formed.

howſoeuer thy proud enemies froth out their malitious deſires and whet their peſtilent affections againſt thee like wild Boares, the Lord with his looke can wither euen their hands, that they ſhall not bee able to hurt thee. God as Dauid ſaith, hath ſecret places enow, wherin hee can hide thee, and preſerue thee in ſafety from the proud braggs and cruell threats of thy mightieſt aduerſaries: for like as they that feare God are aſſaulted on euery ſide, not onely of their enemies, but alſo of Satan and his Angels: euen ſo the Lord againe doth campe about them with the inuincible armies of his Angels, and preſerueth them.

Penſ. I gather ſufficient hope and comfort by this diſcourſe: and I will reſt vpon the defence of the Almighty, who I ſee hath a ſpeciall regard vnto his children, who when they are in greateſt dangers moſt deeply threatned by the mighty, they are then moſt ſecure, and the Lord receiueth them into his protection, euen vnder the ſhadow of his wings: therefore to him will I frame my my prayers.

A prayer to bee defended against enemies, and to leade a godly life, that it bee not brought in question by the aduersaries.

HEare me, oh God, heare mee, and refuse not my petitions, for my heart (oh Father) trembleth within mee at the consideration of the mighty that seeke to doe me hurt. Giue eare therefore vnto mee, and heare mee, lest mine enemies take occasiõ by preuailing against me, to triumph. Lord thou sittest in the heauens, and iudgest euery mans cause on the earth: therefore see and consider how cruelly they deale with mee, that I haue not offended. It may be (oh Father) offences are taken where they were neuer ment, & yet vpon the same they build most cruell hatred and seek to doe me what violence they may, being destrous of their losse. But (Lord) their hearts are full of rancour, and all their desires are set on most vngodly cruelty. Many cruell and mercilesse people gape against mee with cruel threats, as though I should be swallowed vp without redemption: but I know that thou seest their practises,

ſes, & laugheſt their deuices to ſcorne. Turne (O Lord) all their power to weakneſſe, all their wiſdom to fooliſhneſſe, and all their wicked policies to their owne ſmart: for I know (Oh Lord) that in thy ſight they are but as wormes, they can preuaile no more againſt me than thou wilt permit them: and I know thy loue and thy fauour in Jeſus Chriſt is ſuch towards all that call faithfully on thee, that thou wilt preſerue them as the apple of thine eie. But, alas, I cannot excuſe my ſelfe of ſinne, which (no doubt) hath ſtirred vp theſe men againſt mee: but Lord pardon mee in Chriſt, for I am heartily penitent: Therefore (Oh my Father) let that bee no barre vnto thy mercies, let not thy helpe be any whit delayed in regard thereof, for I truſt in thee, wherfore take part with me, and theſe mortall men ſhall for ſhame forceaſe to perſecute mee, they ſhall be aſtonied at thy becke: if they ſee mee ſhrowded vnder thy ſacred countenance, they ſhall flie and not returne. But as yet bitter are their aſſaults, grieuous are their cruelties, and intolerable the burthen of their iniuries, which make me often to ſigh, fearing what will become of me: but now (oh Father) I will only

ſettle

settle my confidence in thee, then what can any mortall man do vnto me? Rather than they shal make a prey of mee, thou wilt send me helpe from heauen, because I can find none on earth: therefore hadst thou prouided Eliah, being set with his enemies, an army of Angels to rescue him: and thy children are not without like vnseene defence, when most need is. But while I walk on the earth, I know I shal walke as among lions, exposed to the cruelty of most outragious men: and I see (as it were) the pit whereinto they hope to cast mee headlong: but I hope in the prouidence and protection of the most High, that they shall fal into their own snare, if they submit not themselues vnto the will of the Highest: yea, vnless they appeale vnto the Almightie, hee shall pul their teeth out of their iawes, and shall cause their power to vanish & melt away like wax, yea like the snails shall they consume in their owne shels. Good Father, turne the hearts of mine aduersaries, if thou seest it good, deliuer me from them, and take me vp as a father into thine owne hand, so shall I be safe: and in hope of this, I will alwaies repaire vnto thee, whensoeuer they offer violence against mee, I will

run

run vnder the ſhadow of thy protecti-
on, wherein I beſeech thee hide me
euermore. And forasmuch as theſe m
couet al courſes to bring me into trou-
ble: I beſeech thee giue mee thy fauou-
rable direction, that all my life and con-
uerſation may bee ſo framed, that the
may take no power or occaſion, howſo-
euer they pry into my walkings, to ca
me into queſtion for any crime: ſo ſha
I not onely keep my ſelfe vnſpotted in
the world, but alſo ſtand as an exampl
for the godly to follow to thy glory, an
mine euerlaſting comfort.

O Lord increaſe my faith.

Penſ. I muſt intreat you to proceed
according to your promiſe: for your
counſel hath bin moſt precious vnto me
And ſith the next matter to be ſpoke of
is ſlander, falſe accuſation, and backbi-
ting, I pray you beſtow ſome time in
recounting the comforts that may be
gathered thereof, and other things ne-
ceſſary to be conſidered therein.

Hope. Slander, falſe accuſation and backbiting, are members of enmity, and doe ſpring of enuie, the very poiſo-
ned ſeed of the Deuil, ſowen in the hart of his, who wait opportunity to ſlan-

Slander ſpringeth of enuy.

der

er the moſt vpright in heart. This is moſt cankered deuice of Satan, that when by al his policies he cānot draw the godly into the notorious enils hee ſtreth, then ſetteth he on his poyſonous miniſters with venomous tongues to ſpeake euill of them, to bring them into ignominie, and into ſuſpicion in the world, that they doe but diſſemble their religion, that they bee but hypocrites, in outward ſhew ſincere, but indeed notorious ſinners. Thus he practiſeth to the end hee will haue none ſuppoſed godly that are godly indeede, but ſuch as he hath intangled ſoundly in his cobweb of notorious iniquity: ſuch a one he ſhroudeth moſt finely and cunningly, and maketh to appeare, through the hypocriſie wherewith hee inſtructeth him, a man of great ſtaiedneſſe, integrity, and very holy. And vnder this muſt he walk as an Angell for a time, but at the laſt his poiſoned affections breake forth, and ſhew him to be a very diuell. And contrary to this, the true godly, who by the practiſes of the wicked miniſters of Satan, reſt long ſuſpected to be wicked men, at laſt their integritie appeareth, and their ſincere hearts are laid open in the light of truth by triall, and ſo found

The godly by the practiſes of Satan ſeeme wicked, & the moſt wicked godly for a time.

to

to be the moſt vpright men. By thi
Report maketh men neither good nor bad.
then it appeareth, that it is not th
common repoꝛt of men that maket
them good oꝛ bad, foꝛ that the woꝛl
alſo is partiall in iudging, and hat
The abſurd iudgement of the world.
not the true touch to try the differenc
of men, but enery man cenſurethacco
ding to his affection: and ſuch is th
coꝛrupt nature of all men, that the
haue in themſelues ſuch a partiall
iudgement of men, that they will ſpeak
euill of & condemne ſuch as they know
not, and excuſe ſuch as they know to b
grieuouſly faultie in many euils. An
of theſe coꝛruptions pꝛoceed theſe euils
ſlander, repꝛoch, & backbiting: which
euils are of a very ſtrange effect, fo
they by no meanes can hurt the man a
gainſt whom they are intended, but re
turne to the pꝛactiſer, and gꝛeat him
with the very ſhame and ignomy ha
purpoſed againſt the other. The diuell
ſeeketh to gloꝛifie ſinne, and to make
vertue odious, and pꝛactiſeth that good
be called euill, and euill good, and to
that end ſeeketh ſlanders againſt the
godly, and gloꝛifieth the wicked. How
was innocẽt Dauid railed at by Shemei, and Chꝛiſt by the Ieweſ? But in
our daies it is gꝛowne to be moꝛe co
uert, at tables, at meetings, and at aſ
ſem

semblies of good fellowship, then there floweth out flourishing reproches against such as are absent, every man against whom his corrupt heart moueth him to speake euill. And this is a most pernicious mischief, That men should eat the absent with reprochfull words: but it declareth, how vice and vertue cannot agree: and therefore it behoueth euery true Christiãs arme himselfe with a patient bearing of slanderous reports, and to carrie himselfe so precisely in his walkings, that he need not to feare the tongue of the wicked: for hee cannot haue here better entertainment than Christ his master had, he shall be hardly spoken of, tho he neuer so sincerely, hee shall bee narrowly sifted, and euery wicked ele shall prie into his doings: euery act, euery word, nay, euery thought shall bee censured, & be they neuer so sincere they shall be condemned. The desire to lead a godly, austere, and vpright course of life, is said of these large tongued men, to be foolish puritie: and large libertie in themselues to sinne, they iustifie to bee good religion. So that the wicked, walke they neuer so licentiously, are commonly commended, and the godly are condemned in their best waies.

The peruerse iudgment of the wicked.

Paul

Paul was ſaid to be mad, becauſe he was zealous: the Diſciples drunk, becauſe they ſpake the truth with boldneſſe. But no doubt there is profit to be made of theſe croſſes, for it giueth the godly cauſe to looke vnto their waies, and to examine whether in any meaſure they deſerue that hard report, that ſo they may reforme them before they runne too far in ſinne. Dauid being cruelly railed on by Shemei, who ſaid vnto him: Come forth, come forth thou murtherer and wicked man, thou art taken in thy wickedneſſe, becauſe thou art a murtherer. This would haue moued the bloud of many in our daies, though they had beene knowne guilty, and they would haue ſought preſent reuenge, both by force and action of the caſe, ſuch is our hot nature: but Dauid would not ſuffer Abiſhai, his valiant friend, to reuenge his quarrell, but entred into his conſcience, and ſaid vnto Abiſhai: Let him alone: ſuffer him to curſe and to reuile me, for the Lord hath bidden him. It may be the Lord will looke vpon mine affliction, and doe me good for his curſing this day. What a ſingular comfort here ariſeth vnto the ſlandered, if with patience they take their reproches: for ther-

by

by is gathered, That whē such crosses come, howsoeuer flesh and blood storm at them, yet faith assureth, That the presence of the Almighty shall be with them, and for a mite of this light affliction hee will send a great weight of comfort, and for a light and momentary triall, high and eternall consolation. And therefore, for thy part, when soeuer these euils shall bee framed against thee, fret not at it, neither be thou malicious as they are malicious, but bee thou patient, and submit thy self to the Lords will, who knoweth thine innocency. And howsoeuer the wicked doe speake to reproch thee, it cannot any way annoy thee, so thou leadest thy life vpright, and put thy trust in the liuing God: to whom I will leaue thee in this as in other crosses, to frame thy petitions vnto him.

God doth good for outward euils, if they be patiently taken.

A Prayer against reproch, backbiting, and slander.

O My God Almighty, Father, prouident and mercifull, who worketh all things as it seemeth best for thy children, whom notwithstanding thou most tenderly and dearely louest, thou doest not suffer them to rest

on any ſide ſecure or free from on croſſe or other, to the end that by thy often viſitations they may learne ta walke wary in the waies of their callings, & ſhewest thy ſelfe iealous of their integrity, and therefore thou doeſt not alwaies hold a gentle hand ouer them, leſt they ſhould dreame of continuall tranquillity, and deceiue themſelues with the conceit of chiefeſt happineſſe in this life, but doſt daily vſe a fatherly correction, to keepe them in continuall awe of thee. And therefore, when wee abound in all things neceſſary, & haue no cauſe to complaine of want, when wee are healthfull, and feele no bodily greefe, when wee ſeeme in moſt pleaſing ſecurity, all things to pleaſe our humours, and to fit our conceits: yea, when we imagine ourſelues altogether in thy fauor, and when we feare no euill at all: then ſuddenly ariſeth ſome new triall or other, then thou ſufferest Satan to buffet vs, and his miniſters to aſſaile vs, and when they finde no other meanes to try vs, then they lay battery to our good name: thou permitteſt them to lay ſlanderous ſpeeches againſt vs, and to ſurmize matter to reproch vs, to the end that our patience may be thereby inured to ſuſtaine

greater

greater trials, I flie therefore vnto thee, my God most gracious, my Father most louing, who knowest all things. I beseech thee not to wink at mine ignominie, which thou seest mine aduersaries vndeseruedly worke against me, their slanders and vncharitable reproches, wherby they shew that poison is in their tongues, and gall in their hearts. And although I cannot but confesse, that I haue not so sincerely walked, but that I may bee reproued yet let not the wicked reioyce against mee, lest that their enchanted speeches bewitch the hearers, & so I be brought into publike ignominy, who seek especially thy glory in all my proceedings. Stop their malice, if it please thee, and temper their wicked imagination: let them not vomit, out of the fulnesse of their poisoned hearts, any thing to my hurt, but if it be thy will to permit thē to raile against me, either priuatly behinde my backe, or publikely before my face, let me make such profit therof, as Dauid did, who commended his cause vnto thee, in hope that thou wouldst do him good for the railing of Shimei: for there is no euil happeneth vnto thy children, but thou sendest a recompence in loue: and therefore thou canst worke

by thy power and prouidence, that euery malicious speech, euery slanderous report, and euery iniurious reproach may tend to my good. It gineth mee cause of circumspection, and to looke warily to my waies, lest I should follow those grosse euils that draw deseruedly reproofe and reproach, yea, & thy heauy displeasure after them, as drunkennesse, enuy, malice, fleshly lust, wantonnesse, & such vnseemly things. Good Father, let thy grace so season euery thought of mine, that nothing passe my lips vndecent to bee vttered, nothing passe my hands vnseemely to be done, frame mine endeuours to a sincere course, restraine them within such vertuous and sacred limits, as the most wicked and such as thirst most for my disgrace, haue no iust cause to speak euill of me: that with Dauid I may be able to say, O Lord deale with me according to mine innocencie: though (oh Lord) I cannot but acknowledge my selfe guilty of many euils before thee: which couer (good Father) with the robe of thy Sons innocency: so shall all goe well with me, howsoeuer the wicked murmure and raile against me

O Lord increase my faith.

Hope. I know thou wilt not bee satisfied vntill I haue gone thorow al those miseries which thou hast mentioned: and therefore because it is not my purpose to stand long in any discourse, I will proceede to the next calamity which followeth in the catalogue that thou hast set downe, which (as I take it) is sicknesse.

Pens. It is very true: and because it is of all other the most fearefull to flesh and bloud, for that it determineth this life, take something the more paines in the discourse, to the end the more comfort may grow, to such as are in that kinde of crosse, and to the end my selfe may be prepared to take it as I ought patiently and thankfully.

Hope. Indeed entring into this discourse, I enter into a large field, but that I wil restraine my self to brevity. The body of every man is composed of the foure elements, and they so temperately and indifferently mired, that euery of them seemeth to carry his equall proportion in man, whereby many continue long in health, lusty and strong: yet these elements are in man at conti-

nuall war which shall haue the preheminence, whereby groweth distemperature of the blood, and consequently diuers diseases, and that as well in the young as the old, which distemperature is so much the greater, by how much there is obserued a diet not fit for the body, as gluttony, drunkennesse violent exercises, and such like, which commonly are the grounds of all infirmities, and hasten death on some, as it were before the time. But there is no certainty of health to the most moderate or temperate man: for the Lord sometime sendeth sickenesse for neglect of hearing of the Word, and disobeying his commandements, as Exod. 15.26. sometime for sin, Mat. 9.2. sometime for Gods owne glory, that hee in curing them may haue the more praise, Ioh. 5.5. The causes of our infirmities are many, and the principall is sinne. And although the ends and occasion of sickenesse be diuers, yet the Author is alwaies one, and hee it is that is also the giuer of health, and all other good things, and he in his secret prouidence keepeth the knowledge of the time of sickenesse, much more of death, from all men, to the end that they should not boldly wallow in wantonnesse, know-

ing

ere is no rtaintie health the most nperate g.

e princi- cause of knesse is ne.

hy God hhidden time of knesse l death m man.

ing the time of their ſickneſſe & death to be farre off, and that they haue ſcope ſufficient to play, and after to repent. But the purpoſe of the Almighty herin was very louing, to the end that the vncertainty of death, and the ſudden comming thereof, ſhould keepe men in continuall awe, & within the feare of God that whenſoeuer they ſtept aſide, were it neuer ſo little, they ſhould think death at hand. He that would retaine this in memory, ſhould haue a more carefull eye how hee did ſuffer his affections to roue into ſo large cuils, into ſo wanton waies and dangerous iniquities. But alas, neither the feare of ſickneſſe, nor death can terrifie men from ſinne: and therefore ſinne draweth downe ſickneſſe, which muſt be cured by the fauour of GOD, who muſt be ſought by hearty repentance and humble prayer It is hee that hath ordained all men to dy: Kings, Princes, and the greateſt Potentates of the earth, haue one and the ſame ſubſtance of fleſh and blood, and one and the ſame courſe to the graue, which the pooreſt beggers, how ſoeuer the high and rich, the noble and glorious, may flatter themſelues by a perſwaſion, that they can preſerue themſelues, and preuent diſeaſes and

Rich an poore h one co to the

sicknesse by physick rules, potions, and drugs, which may be vsed as gracious meanes from God, but not as hauing in themselues power to preserue or heale. Ahab could not preuent death, & yet he had a multitude of most skilful physitians, on whose exquisite art hee only relied, but in vaine, 2 Chron. 16. 12. All the physicke that the woman, mentioned in Marke, could take, hauing bestowed great charge therein, could do her no good: but Christ Iesus with a word perfomed the cure. What did it auaile Mithridates to haue many and infinite preseruatiues and medicines to preuent the danger of death? The Physician is a necessary man in sicknesse, but withall the patient must trust in the Almighty, whose wil must cõcur with the physicians working, or else is all the physicke to no purpose. God was Hezekias phisicia only, who when it was precisely decreed that hee should die, besought the Lord, and hee heard him, gaue him recouery, and added vnto his dayes fiftéen yeares, confirming it with a most miraculous example, as appeareth, 2 King. 2. Euery man, howsoeuer mighty, howsoeuer rich, howsoeuer famous, howsoeuer glorious, howsoeuer full of physicke, neither

ods will
ist ioyne
th the
ysicke,
e will it
preuaile

neither King nor Emperor can say vnto himselfe, I will preuent sicknesse, I will withstand diseases, & auoid death. It will be answered, Though yee bee as Gods, children of the most High, yet shall ye all die like men. Though the time of death bee vncertaine, the manner is diuers, and the occasions in our selues, as sinne, as Exo. 15. 6. The Lord shall smite with the botches of Ægypt, with the emrods, with the scab, with the itch, with deafnesse, with blindnesse, and with raging madnesse, such as obey him not. Deut. 28. 27, 28. And therefore sent he the pestilēce in Israel, wherein died seuenty thousand men in one day, 2 Sam. 24. 15. Gehezi was stricken with leprosie for his sinne, 2 King. 2. 27. The same odious disease fell vpon Azariah King of Iudah, for his negligence in not defacing the superstitious and idoladrous places, 2 King. 15. 5. and vpon Vzziah, 2 Chro. 2. 26, 27. Iehozam was stricken of the Lord with a miserable disease in his bowels that his guts fel out for idolatry, 2 Ch. 21. Such a horrible end came to Herod, who persecuted the Christians, and for the proud conceit hee had of his owne speech, not giuing glory to God, he was suddenly consumed with

wormes

ſwoꝛmes, Act. 12. 23. Here may bee ſeene the iudgements of God againſt ſinners. The chiefeſt care therefoꝛe that the children of God ought to haue, is to kœpe themſelues from ſinne, which is the beſt preſeruatiue againſt the diſeaſes: and being touched with the finger of God, they muſt humbly flye vnto him, and diligently ſeeke his grace and fauour, which is the moſt ſoueraigne and readieſt remedy that any man can finde foꝛ ſpœdy redꝛeſſe in all calamities.

he beſt reſerua- ue againſt ckneſſe is he auoi- ing of ſin.

There are in ſickneſſe many things to bee conſidered, as the ſick to comfoꝛt himſelfe, oꝛ by ſome other, with the remiſſion of ſinnes in true repentance, and to that end to gather ſome ſpeciall places of Scripture fitted foꝛ that purpoſe, as theſe,

aces of ripture comfort ſicke.

The ſacrifices of the Lord are a contrite ſpirit: a contrite and broken heart oh God thou wilt not deſpiſe, *Pſalm.* 51. 17.

Let Iſrael wait on the Lord, for with the Lord is mercy, and with him great redemption, and he ſhall redeeme Iſrael out of all his iniquities, *Pſalm.* 130. 7, 8.

The Lord is full of compaſſion and mer-

mercy, slow to anger, and of great kindnesse, hee will not alway chide, neither keepe his anger for euer, *Esay* 53.

As far as the East is from the West, so farre hath he remoued our sins from vs, *Psal.* 103.

I am assured that neither death nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate mee from the loue of God, which is in Christ Iesus, *Rom.* 8.

Those whom hee hath predestinate, he hath also called, and those whom hee hath called, hee hath also iustified, and those whom hee hath iustified, hee hath also glorified, *Rom.* 8.

Whosoeuer is borne of God sinneth no more, 1 *Iohn* 3 & 5.

Though he fall hee shall not bee cast off, for the Lord putteth vnder his hand, *Psal.* 37.

Doubtlesse, kindnesse and mercie shall follow thee all the daies of thy life, *Psalm* 23.

Hee endureth but a while in his anger, but in his fauour is life; weeping may

may endure for a night, but ioy cometh in the morning, *Pſal.* 30.

Bleſſed is he whom thou chuſeſt, and cauſeſt to come unto thee, he ſhall dwel in thy courts, and ſha l be ſatisfied with the pleaſures of thy houſe, euen of thine holy Temple, *Pſal.* 65.

I pray thee that thy mercies may comfort me according to thy promiſe, *Pſal.* 119.

Iſrael ſhall bee ſaued in the Lord with an euerlaſting ſaluation, and we ſhall not bee aſhamed or confounded world without end, *Eſay* 45. *Eſay* 51.

For a little while haue I forſaken thee, but with great compaſſion will I gather thee: for a moment in mine anger I hide my face from thee, for a little ſeaſon, but with euerlaſting mercie haue I had compaſſion on thee, ſaith the Lord thy Redeemer, *Eſay.* 51.

The reward of ſinne is death, but the gift of God, which is his grace, is eternal life, *Rom.* 6.

Happy are they whoſe iniquities are forgiuen, and whoſe ſinnes are couered, happy is the man to whom the Lord ſhall impute no ſinne, *Pſal.* 32.

If the ſpirit of him that raiſed Ieſus Chriſt

Christ from the dead, dwell within you, hee also that hath raised him vp, shall also quicken your mortall bodies, because of his spirit which dwelleth in you.

In thy presence is the fulnesse of ioy, and at thy right hand there is pleasure for euermore.

These places and diuers others may yeeld great comfort vnto the distressed soule: and not one of them but being duly considered, is full of most sweete and heauenly comfort, and therefore necessary to bee continually meditated of the sicke, who then shall be assured to bee most tried by Satan, who as a roaring Lion walketh about seeking whom hee may deuoure. Hee layeth all the sinnes before them that are sicke, that euer they haue committed & done, and diminisheth, as much as in him lieth, the mercies, merits, and death of our Lord and Sauiour Iesus Christ, whereby euery one that beleeueth shal assuredly be saued. And therefore most necessary it is to exercise themselues in these comfortable sayings day & night, so shall the Lord bee neere vnto them, both in inward comfort and outward release, ease and health: for hee, as hee

The sicke are most faulted of Satan.

is the authour of the diſeaſe, ſo can hee affoord the cure: as hee maketh the ſwound, ſo can hee heale againe at his pleaſure. Therefore euery ſicke man, commending his eſtate vnto the Almighty, needs not to be at all diſmaid, whether life continue, or bee cut off by death: if hee liue, hee hath iuſt cauſe to praiſe God continually, and to keepe a very godly courſe in all his waies: if hee depart this life, hee hath greater cauſe to reioyce, conſidering how all men are incloſed here, as within the field of dangers, euery way beſet with afflictions, neuer freed from calamities, vntill the time hee yeelo his body to the earth againe, then begins his reſt from labours, his ioyes in ſtead of ſorrowes. Then ſhall he taſte no more pouerty: nomore enemies, no more ſickneſſe, no more ſlanders, he ſhall be freed from euery danger, and enioy euery comfort: conſolation ſhall abound, and his bleſſed eſtate ſhall bee equall with great and mightie Kings, he ſhall haue a crowne ſet vpon his head, a crowne of eternall glory, a diadem of perpetuall conſolation. Yea, ſuch are the ioyes, ſuch is the freedome, ſuch is the continuall bliſſe in heauen, that it could neuer be comprehended by the heart of man

the
ue be
nethtrue
: to the
ly.

: ſweet-
ſe of the
s of hea
cannot
omprc-
d in
life.

man, the eye of man hath not seene it, nor his eares heard the comfortable estate there. Who then could refuse, or be loth, or deny, or seeme vnwilling to change this miserable life for the most blessed, the consideration whereof cannot but make him that loueth his own saluation, wish daily for his change, as Paul did, who desired to bee loosed, to leaue this life to bee with Christ. And it seemeth a matter most strange to the spirituall vnderstanding, that the man diseased, the man sick and full of infirmities, should couet to liue, vnlesse it were to perform some necessary matter for the benefit of the Church or Common wealth: and the like, that the afflicted poore and miserable men, who struggle vnder the burthen of their miseries, couet to liue in that seruile thraldome, although none should seeke to determine his course before his glasse be run, and that the Lord seeth it good to change his life: and then it seemeth a great folly & madnesse to draw back, for the reasons aboue alleaged: for it euidently and plainly sheweth, that faith is weake in him, and that it doubteth the certainty of the heauenly ioyes.

Let this suffice, although many other things belong to the comfort of the sicke,

ſicke, yet hence may be gathered what may eaſe the diſeaſed, if it bee duly weighed, which I muſt leaue to ſuch as haue cauſe to vſe it.

A prayer to be ſaid of him that is ſicke.

O Mercifull God and gracious Father, the true Samaritan, that healedſt the wounded man, the only Phyſician that cureſt all diſeaſed creatures that come vnto thee, I wounded both in minde and body, proſtrate my ſelfe before thee, ſubmitting my ſelf now at the length to thy ſacred will: for I cannot but confeſſe (good Father) that I haue wandred aſtray, I haue followed vanities, and greedily embraced ſinne, I ran the way of the wicked, and tooke the path to perdition, not regarding that thou diddeſt looke into my ſteps, and diddeſt behold my walkings. I forgot that there was punihment for ſinne, but that it was lawfull for euery man to follow his owne will. But now (oh Father) I finde that thou both lookeſt into mine iniquity, and art alſo a iuſt Iudge, to punih ſuch as tranſgreſſe: and thou haſt found mee out in my ſinnes, and haſt

hast arrested mee with grieuous infirmities: and I wretch that ere-while leapt and skipt like an vntamed colt, in the middest of my wantonnesse and deceitfull security, am now thrown by thy hand into such miserable plight as I am euen at deaths dooze, and all for my sinnes. Oh wretched man that I am, who shall deliuer me from this punishment? who shall cure this deadly wound which my sinnes haue made? Oh deare Father, I haue no way to be cured but by thee, whom I haue offended. And how can I come vnto thee, who art angry with me, and correctest mee so sore? I seeke thee, oh that I might finde thee: oh that I may finde thee, not in thy fury, but in thy mercy, then would I implore thy gracious commiseration and compassion, that I might once againe become into thy fauor, where only is life, and that I continue not destitute of thy loue, without which is death eternall. Woe, that euer I sinned against thee, whereby to draw down so heauy a iudgment vpon me. It repenteth mee (oh Lord) that I transgressed the will of so louing a God, who fauourest all, and reiectest none that come sincerely vnto thee. And were I reconciled vnto thee by a

true

true and vnfained repentance, though now thine arrowes sticke fast in me & thy hand ly heauy vpō me, yet should I taste of thy mercy, of thy fauour, and of thy loue againe, and so consequently should inioy life; but if death were more fit, thou wouldst transferre me thereby to eternall life. To eternall life! Oh sweete eternall life, oh life aboue all to be coueted, oh receiue me again into thy fauor, that I may taste a little of this life, for it is thy loue. Oh let me taste in the bitternesse of mine infirmity, how sweet, how good, how amiable, how mercifull, and full of power thou art: so shall I be filled with thy hidde̅ comfort: the peace that passeth all mens vnderstanding shall then possesse my soule: then what shall sickneſſe dismay me? what shall all infirmities disquiet me? I shal then rest as in thy sacred bosome, free from all feare of sinne, of death, of Satan and hell, who shall gape to deuoure me: but thou Lion of Iudah, thou triumphant Victor and valiant Conqueror of them all, stand thou for rescue, stand betweene me and them, and let that most glorious robe of thy merits and innocency, let the liuely sacrifice of thy sacred and innocent body shroud me and cleanse

me

me, so shall no spiritual enemy prevaile against me. Lo (Lord) I haue opened vnto thee the sorrowes of my hart, and the infirmities of my body: for the one giue meeinward comfort, that it may ease my outward miseries, and for my diseases, which lye heauy vpon mee, I most humbly rest thy good pleasure: if thou wilt, I know thou canst remoue them euen by thy word, and canst also moue meanes to cure them, if health be more expedient than sickenesse, and life than death, God Father, be it vnto me euen as thou wilt. To thee be glory, and honour, and praise for euer.

O Lord increase my faith.

Of houshold troubles and disobedient children.

Hope. Now then followeth to speak of the troubles growing by disobedient children, and other houshold crosses: wherein I may not wade too far, lest I step beyond that which will sit some mens humors: for in this course are many things to be touched, but they are too priuate and fit best houshold conference: but the most necessary I will briefly touch. It is needlesse to speake of marriage, of the honour therof, and how necessary it is, but only of the troubles which to some grow thereby:

thereby: The one end and purpose of marriage, is procreation of children, whereby the world is continued by generations one after another, where without continuall supply of the young, the world would decay by the death of the old, for the young are as the seed of the Common-wealth: and therefore are children tenderly and carefully to bee regarded in their education, lest that they miscarry and come vnto vntimely death: for the life of the most tender infant is deere euen in the eye of the Prince, who requireth life for life of him that shall take away the life of any. Sith then that children and infants are so highly esteemed, in hope that they may become profitable members of the Church, and good subiects of the Common-wealth, it is the part of euery father and parent to labour by all diligence to instruct his children, and exercise them in vertue: for manners and ciuill conditions are qualities imprinted within youth in tract of time, and vertue is not gotten in one day: it is by custome, care and diligence of the father in continuall counsell, and in the children by daily practise. Experience teacheth, that the most fruitfull field, without continuall hus-

Marriage preserueth the world.

Vertue commeth by long custome.

bandry,

bandry, becommeth full of weeds, briers and thornes: so the best gifts of nature, if they bee not continually trimmed and looked vnto, become most vile and vicious. Therefore must a father of a family the most careful of the bringing vp of his children: for the vices of the children are to godly fathers and parents, as swords in their bowels: so that whosoeuer is troubled with the disobedience of children, let him looke into his own negligence in bringing them vp, and he shall finde it the cause, and that the Lord raiseth them to resist the will of the father, for that the father in not carefully instructing them, hath resisted the will of God.

The vices of vngodly children are to godly fathers most grieuous.

Some fathers and parents are so foolish and fond, and apishly tender ouer their children, and dare not speake a rough word, nor touch them with correction for feare of offending them: but the wise man giueth them other counsel, saying: With-hold not correction from thy childe: for in smiting with the rod, thou shalt deliuer his soule from hel It is a wonder that this is little followed considering the neglect of this breedeth disobedience, and maketh them fierce, like vntamed horses: for a child suffered to doe what he list, becommeth

Foolish parents will not correct their children.

stiffe-

ſtiffe-necked, careleſſe of counſell o
threats, and at laſt rebellious. Kæk
downe his necke therefore while he i
yonng, and giue him not liberty, no
his owne will, leſt he waxe ſtubborne,
and ſo bring thee ſorrow vpon ſorrow.
If thou wilt haue obedient children,
and if thou couet to haue true comfor
of them, ſhew them no euill example o
life, but be vnto them as a glaſſe wher
in they may continually ſee the imag
of godlineſſe, of vertue, of modeſty, o
chaſtity, of temperance, humility, an
religion, and then no doubt but by th
carefull hand ouer them, and fatherl
endeuour, mayeſt ſee thy ſelfe in the
manners, to thy comfort, ſo ſhalt thou
turne away the afflictions of their diſ
obediẽt liues. But there are ſome th
haue great delight, and thinke all th
ioy that children ſhould yeeld to the pa
rents, doth conſiſt in their beauty, i
their feature, and in the qualities o
their bodie, as dancing, gaming, an
vanities. Surely in this they deceiu
themſelues, and are negligent to war
their children, and therefore let ſuch
looke, that either when they are young
or old, they will bring them griefe and
ſorrow: for God will not ſuffer it to b
vnpuniſhed euer. And yet this is th
com

The father must be a glaſſe of godly life vnto the childn.

course of our time, few or non hath the care of their childrens education that they ought, but so they haue gay clothing, and seem glorious to the world, it sufficeth many. Indeed it falleth out sometime, that the most godly cannot so bring vp their children, as that they may haue the true comfort of them, as they expect: as Dauid, who tooke great care to instruct his family, and yet Absolon brake out into disobedience and rebellion against his own father: other of his children were greeuous vnto him. And therefore it is not altogether in the endeuour of the father to educate, but it is in God, that giueth successe, and blesseth with his Spirit. A peeuish kinde of parents.

The nature of children whilest they are vnder tuition of the parents, vnlesse they bee circumspectly and wisely handled in the beginning, is to be soone gone out of awe: and therefore must the father beginne betimes to vse discipline, without which they breake out into riot, into swearing, blaspheming of God, disobeying parents, the beginning of ruine: they cast off the yoke of obedience, and the bit of filiall awe, and leape into their lusts, not regarding the griefe of the parents: Here then groweth the parents sorrow, then they The father must beg discipline betimes.

they wiſh they had neuer beene borne, then they ſeek to win theſe wild aſſes, and to bridle theſe vntamed colts: but they kicke vp the heeles, and run their race in deſpight of all the world. And ſurely this a great calamity and heauy croſſe, to ſee that a mans owne fleſh and blood ſhould deuoure the heart with griefe. The remedy of theſe things is ſpeedily to bee practiſed of ſuch as haue yet the bridle in their owne hands and out of whoſe reach his children are not runne: and therefore let him propound vnto them vertue, & cauſe them to follow it: let him ſhew the dangers of vice, and cauſe them to ſhunne it, not ſparing puniſhment, for hee that loueth his ſon, chaſtiſeth him betimes. Many other domeſticall troubles ariſe: ſometime contention betweene the man and wife, as fell out betweene Abraham and Sarah for Agars cauſe, Ge. 21.10, 12. ſomtimes want is heauy, ſomtimes loſſe of goods lamentable, loſſe of children grieuous, and many other ſorrowfull euents in marriage; in all which the Lord is the authour, and ſin the cauſe: and therefore flie vnto the Lord as to the hill of helpe, and he will eaſe thee. And let euery man ſearch his owne eſtate, how hee ſtandeth in theſe

things

things, and as he standeth himselfe, so may hee seeke his remedy at the hands of God, that neuer denieth the faithful any comfort.

A prayer for comfort in marriage and houshold affaires fit for all married folkes, and especially against the disobedience of children.

O Lord Almighty, who art the author of the honourable estate of marriage, and diddest institute the same to bee a comfortable vnion betweene man and wife, which the disobedient fall of the first couple Adam & Eue, made many wayes troublesome and full of domesticall cares. And it is a matter most certaine in these dayes, that crosses follow marriage generally, by reason of the rash consent & vnadvised proceeding therein, without such due regard as ought to be had in so sacred a matter, which resembleth, and is a type of the spirituall coniunction betweene Christ and his Church. It is commanded that choice should be made in thy feare, that vertue and religion in either party should binde the good liking. But alas, wee therein erre, the

whole multitude of vs, and knit vp the match for beauty, for wealth, and worldly respects, whereby groweth contempt and breach of the true end of thy sacred institution: and consequently, thereof followeth thy dis-fauour, whereby ariseth vnto such vnadui sed, careless, and godlesse choice, most certaine troubles, sundry calamities, and cruell crosses, as disobedient and vnruly children, contention betweene man and wife, and infinite other domesticall euils. And this (oh Father) I finde by experience, whose miseries increase daily by the sinister behauiour and disobedient conuersation of such as thou hast giuen me, in whose godly education I haue not bestowed that carefull industry that behoued mee, and therefore so much more tedious doest thou lay the burthen of their wickednesse vpon me, as a iust reward for my negligence. Lord forgiue mee, and of thy mercy ease me of this burthen, in seasoning the harts of these yong ones with thy feare, that hereafter they may frame their liues chiefly to obey thee. Which if it please thee to draw them sincerely to performe, it shall so farre new my comforts, & banish my griefe, that I shall reioyce in them that thy

feare thee. And forasmuch as thou hast made me a father ouer them, to see vnto their conuersion, forget (oh Lord) my former negligence therein, and giue grace hereafter, and ableneſſe to doe it with all godly induſtry, ſincerity, and duty to thee and them. And giue ſuch gracious watrings vnto my labours, that it may bring plentifull encreaſe of all godly and vertuous exerciſes of thy ſacred religion; elſe (good Father) all my labors will be in vaine all mine endeuours to none effect, and my deſires returne empty without profiting them at all. Wherefore (oh Lord) alter their crooked diſpoſitions make them conformable to thy ſacred and holy will, mortifie in them their tender yeares, all ſenſuality, all pride, all vanity, all wantonneſſe, light behauiour, and ſelfe will, and plant in them humilitie, ſobriety, modeſty, and all true obedience: ſo ſhall I in ſtead of my preſent ſorrow, reioyce in thee: in ſtead of griefe I ſhall delight to ſee them to ſerue thee.

Good Father, bleſſe them in all their proceedings, aſſigne vnto them gracious and good meanes to liue in this world, make them godly members of thy Church, and good ſubiects in the

common-wealth: and let mee see their integrity so to appeare in the light of truth, that I may giue glory and praise vnto thee, that thou hast made mee the father of thine owne children.

And forasmuch (oh gracious God) as I am sundry waies incumbred with the troubles incident vnto marriage, by reason of the sins I committed both in the contract, not being so seasoned with thy feare as it ought, as also of the continuall infirmities and corruptions which remaine in me, that I know not to whom to complaine or seek redresse, I only submit my self vnto thee, as vnto the head, whence distilleth, as from a fountaine, all helpe in trouble. I beseech thee therefore (good Father) looke vpon these crosses, and moderate all extremities, which grow any wayes by my negligence, by my rashnesse, or by any other fault of mine: & as the causes are many that procure greef in this estate, so thy meanes are many to cure them. Wherefore (oh Father) open the treasure of thy loue, and breed an increase of loue betweene me and her whom thou hast giuen me to wife, that the mutuall benevolence betweene vs may so conioyn, as that it may in godly wisdome swallow vp all other inferior

crosses

crosses & troubles with patience, and that with a cheerefull acceptance of all things according to thy will, we may passe our daies in peace, with all things necessary for this present life.

O Lord increase my faith.

Hope. Well, now thou seemest to have finished all, nothing remaining but to wait the Lords leisure with patience, when he will come and send thee the expected comfort.

Pensiue. Surely sir, I thanke you, I have made such a good foundation by your meanes, that I hope that which I shall build upon, the same shal be to my God acceptable, and to my selfe and others comfortable. But if there rest any necessary thing more fit for mee to learne, I beseech you afford mee your ayd, and finish the matter of my comfort so absolutely, that not onely I, but all such as take the Lord for their God, may profit thereby also, to the absolute finishing of a godly course, euen in the miseries of this life.

Hope. I perceiue thou art not glutted with good counsell, but thou canst digest more: and therefore know this, that as there is a time to be cast down,

there may bee a time to bee lifted vp. The miſeries of the godly are not perpetual, but haue times of comfort euen in this life, as appeareth by the examples of Dauid, Joſeph, Daniel, and infinite others. The Angell of the Lord told Hagar, that the Lord had heard her tribulation, Gen. 16. 11. God was preſent with her when ſhe leaſt thoght it: and therefore thee rebuketh herſelfe of her blindneſſe, as it were, ſaying: I haue looked after him that ſeeth me. viz So that comfort may come vnto thee, and rich relefe, when thou art not aware, as it did vnto Dauid, whom GOD did not only deliuer from his trouble and perſecutions, but made him preſently a King, 2 Sam. 2. 4. And as he brought Joſeph out of priſon beyond his expectation, and made him ruler ouer Egypt, Gen. 41. 30. euen ſo it pleaſed him to deale in mercy with afflicted Job, to whom he gaue far greater conſolation after his intolerable miſeries, than hee had before. In like manner may the Lord deale with thee, after thy great calamities to ſend thee vnexpected comfort, euen in outward relefe. And forasmuch as I know fleſh is dull & vnapt to receiue the true impreſſion of deſerued thankes vnto

Iob recomforted.

God

God, rather entertaining (vpon their comfort) dangerous security, not casting the eyes of their minds towards the giuer of their consolation, but resting forgetfull of his mercies, which is a dãgerous thing, I cãnot but cõsell thee to yeld due attention vnto the Lords worcking, and as at all times and for all things thou shouldest bee thankfull, so aboue all, be not vnmindfull to praise him in time of thy prosperity. Comfort accompanied with perilous security

Pens. I heartily thanke you sir, that you omit nothing, neither which concerneth my comfort in my great misery nor toucheth my duty which I do owe towards God, howsoeuer my estate be whether it bee aduerse, or prosperous and successefull: and by Gods gracious fauour I shall giue him condigne thankes, as becõmeth a receiuer of his blessings: yea, I will make his name glorious, and as much as in mee lieth, I will make known vnto al, how ready and powerfull he is to helpe the afflicted: that all godly men, touched with crosses, may by my example take courage to runne vnto him, and to implore his aid, who neuer deceiueth any For I know the godly wilas it were, point their finger at me, and say: Loe,

yonder poore ſoule called on the Lord in his miſeries, and behold how readily the Lord heard him, and hath deliuered him out of all his troubles. So ſhall mine example increaſe, and (as it were) beget in men a godly deſire to call on my helping God for their releeſe and defence in dangers. But now I beſeech you, forasmuch as I haue not ſufficiently learned thankfulneſſe, ſet mee downe the manner of a dutifull thanksgiuing for Gods ready helpe in trouble.

Hope. Thou mayeſt well learne it of Dauid, the true and abſolute patterne of thankfulneſſe, and eſpecially out of his fortieth Pſalme. But for that thou deſireſt me to ſet it thee downe, let this be duly obſerued that followeth.

A thanksgiuing to God for his ready helpe and fatherly deliuery out of the miſeries and calamities of this life.

O Thou Almighty Lord, whoſe dwellings though they be in the high heauens, doſt vouchſafe to behold the miſerable of the earth, and that in mercy and moſt pure loue: greatly art thou

thou to bee prayſed, and I praiſe thee the moſt worthy of all glory, who as thou tookeſt mee out of my mothers wombe, and diddeſt nurſe mee with thy ſecret bleſſings hanging on my mothers breſts, declaring thy ſelfe euen then to be my God: ſo Lord I doe acknowledge that thou haſt continued thy loue towards me to this day, notwithſtanding I like a moſt rude and diſobedient, wilfull and vntamed wretch, began as ſoone as I was of power, to bend the power to things diſpleaſing thee, whereby I drew downe vpon my ſelfe thine indignation, high diſpleaſure, and deſerued correction. Which (louing Father) as I haue long ſuſtained and borne the burthen of the croſſe which hath ſeemed vnto mee moſt bitter, and all vnſauory in many things, ſo haue I ſought eaſe, releaſe, and recouerie many wayes. I turned vnto man, I ſought helpe of fleſh and bloud, but loe nothing auailed me, vntil I leauing theſe weake meanes did appeale vnto thee whom I had offended, and acknowledging my ſinnes and manifold tranſgreſſions, which indeed were the ground of my miſeries, I repented me of my remiſſe life, and of the wrong

course I took for my recomfort, which now I see can no way be obtained, but that I must bee first reconciled vnto thee by liuely and vnfained repentance wherein as soone as I shewed my self and became a new man, casting off the old man with the delights and fallacies thereof, thou like a louing Father didst not only presently accept mee againe into thy fauour, but didst remit all the punishments due for mine euill life past, giuing mee also a new spirit, euen thy holy spirit, wherby I became enabled to serue thee, and in my calamities to flie vnto thee in prayer, wherein I haue long time cried and called vnto thee for helpe and succour, waiting what issue thou wouldest giue vnto my petitions. And such is thy most absolute fauour vnto wretched man, yea euen vnto me, that with good successe I haue waited on thee, for I acknowledge that thou gauest eare vnto mee, and hast manifestly declared to haue heard mee, in that I finde thy most sweet fauours renued towards me daily. Thou hast drawne mee out of infinite and innumerable dangers: out of the filthy mire, and out of the great and mighty waters, and hast set and placed mee now vpon a rocke of many com-

forts. Where (oh gracious Father) thou hast administred vnto mee matter of a new song, the song of praise & thanksgiuing. Oh graunt that I may zealously celebrate the same, not with my tounge only, but with my heart and inward soule. And my tõgue shal publish what wonderfull things thou hast done for me: yea, farre more wonderfull things than I am able to declare. I will not hide thy maruellous works of thy loue, but will continually publish how faithfull thou art in the performance of thy promises; and that saluation, helpe, and releefe is only in and of thee: for (Lord) I was miserable and destitute of all mans helpe, yet diddest thou, my louing God, prouide for mee, thou blessedst mine affaires, thou wast mine helpe and my deliuerer, therefore will I for euer praise thee, and depend on thy sacred succour, and will not distrust thee for euer.

O Lord increase my faith.

Pensiue. I thanke you sir, I am now furnished to giue God praise whensoeuer I shall taste of this sweet releefe. And I trust it shal appeare, that it shal not be the sound of the letter, but the very

very inward thankes of my heart, wherewith I shall daily publish his worthy praises.

Hope. So indeed it ought to be, for the tongue it selfe both in prayer and prayse profiteth but an unprofitable sound, unlesse the true consent of the heart concurre. But sith we haue gone thus farre, let mee tell thee, that there is yet one thing necessary for thee: after all these profitable discourses thou must participate the sacrament of the Lords Supper as speedily, and as often as thou maiest, for the further confirmation of thy assurance of Gods ready presence with thee in the merits of Christ thy Saviour, whereby also his death is signified and thy reconciliation with God the Father, thine adoption and union with Christ truly confirmed. Which for as much as our discourse hath beene so long and tedious, I will omit further to speake of, and referre thee to the good instruction of thy pastour in this case, who ought to bee both able and willing to learne thee all the circumstances necessary to be knowne and practized touching the worthy participation of this Diuine Sacrament. And so I will leaue thee to take comfort of the things which

thou

thou hast learned: yet will I not so leaue thee, but that I will rest thy comforter in all thy good endeuours.

Pensiue. Sir, I thanke you, I reckon it my great happinesse that I met with you in so acceptable a time, I will make triall how I can make vse of my experience, both for mine owne comfort, and for the encouragement and consolation of others that are afflicted, as my selfe haue beene, that they put their confidence in God, and not in the weake and vaine helpe of his creatures.

The Pensiue man experienced by the long counsell of Hope, exhorteth every man to trust in his All-sufficient God in regard of his readinesse to helpe: with a dissuasion from trust in humane help, considering they are so fickle, vaine, vnwilling and vnable to helpe in the time of need.

After my long passage thorow so many discourses tending to comfort in sundry afflictions, I haue found that our louing God is present with vs when we think him to be furthest from vs; hee then doth loue vs deare-

dearely, when we thinke he hateth and abhorreth vs deadly: hee doth not forget vs, when we think he remembreth vs, not. What then ſhould withdraw vs from putting our whole truſt and confidence in the mercy, loue, power, and prouidence of the moſt High, being onely all-ſufficient, able and readie to do whatſoeuer may tend moſt to our comfort? In regard whereof, ſaith Iob, hauing the like experience: Although he giue me ouer to death, yet will I for euer truſt in him. And ſurely, great infidelity (I ſay) it is, to ſtagger in any thing that we deſire of God: wee ſhould rather fixe our whole truſt and confidence in his arme, for it is ſtrong to bring all things, yea, the moſt hard and doubtfull, to happy effect. But fleſh & bloud often ſteppeth forth with vaine meanes, ſeeming to encounter the goodneſſe of God, making war (as it were) with our faith, and drawing a dangerous doubt of this ſweet preſence of God, of his care, and readineſſe to helpe vs, leaning vpon & yeelding confidence vnto things which are vaine, weake, friuolous, and as a broken reed, thinking thereby to be defended from dangers, and to bee releeued in aduerſities. Through which vaine truſt

Fleſh and bloud often enemies to the goodneſſe of God.

truſt, men often fall into more miſera-
ble diſtreſſe then before, and incurre
daily new occaſions of greater griefs.
It behoueth vs therefore to bee duly
vigilant and heedfull, that wee tempt
not God with putting any vaine truſt
or hope in man, as principal worker of
our good, although they may be means
ſtirred vp by that louing God to worke
good vnto his children. Truſt not (ſaith
Dauid) no not in Princes, nor in the
ſons of men: becauſe there is no help or
health in them. And the Prophet Je-
remy ſaith, Curſed is he that putteth his
truſt in man. For ſurely we can do the
Almighty no greater diſhonour, then
to put confidence in the helpe of his
creatures: he is only God, and he is a
louing Father. He then needed no part-
ner to helpe any of his, and therefore
of his loue he ſaith: Call vpon mee:
making no mention of calling on man
ſaint or Angell. And hereof it is ſaid,
that he is a iealous God, he will not
haue his glory, his power and proui-
dence blemiſhed with any other, or
ſtrange helpe. What helpe needed hee
to ſaue Daniell from the Lions? The
three children in the fire? What helpe
craued he to bring the moſt huge mul-
titude of Iſrael out of Egypt? And

It is di-
ſhonor
to God
to truſt
in man.

tith he of himſelfe was as able to per-
fozme theſe mighty things, who will
doe him the iniury as to think he can-
not perfozm any thing belõging to the
reſcue of man without the aid of man?
Let vs therefoze truſt in this mighty
Iehouah, and giue faithfull credit vn-
to his promiſes: ſo ſhall we be ſure that
he will fight foz vs, help vs and defend
vs againſt all the calamities of this
life: as the Prophet Eſay ſaith, If wee
beleeve his word, we have obtained vi-
ctory already, becauſe (as S. Iohn ſaith)
our faith is the victory that overcometh
the world. Stephẽ being arm'd with this
faith in God, without truſting in man,
did ouercome the fury of his enemies,
in ſuch ſoꝛt as they could not reſiſt the
wiſdome & ſpirit wherewith he ſpake.
Dauid craued not the aid of man, no
not of Saul the king, when he went to
encounter the mighty Goliah, but hee
toke God to be his ſtrength, he ſought
no counſell of fleſh and blood, but toke
courage by the foꝛmer experience hee
had of Gods preſence, and of his ayd,
in killing the Beare & the Lion: and in
that truſt ſtrongly reuoked in God, he
went foꝛth and cut off huge Goliahs
head. Are not theſe examples ſufficient
to moꝛke in vs a truſt alſo in God a-

lone,

lone, when we are bes. with dangers, when we are pinched with want, whē we are oppressed with enemies, when we are throwne downe with sickness, and when afflictions seme to meet together in vs? Why it is the onely and ready meane to be releeued, to be defended, to be healed, and in all calamities comforted, not relying or reposing any hope of helpe in humane aid, for that is it that darkneth the absolute helpe of the highest, and causeth vs to continue helpelesse when we might be holpen, poore when we might be releeued, and sick when we might be healed, only we are to vse them, and accept them as Ministers appointed of God for our helpe. And sith that he that vouchsafeth to be present with vs, to come vnto vs, to dwell with vs, is great, mighty, and strong, exceeding all worldly and humane strength, as farre as the light exceedeth darkenesse, and the truth falshood: let vs not depend vpon worldly counsel, strength, or promises, al which are as the wind for lightnesse and vanity, and like the waues of the sea for fickle inconstancy. The lesse therefore that we esteeme of them, and the lesse wee depend vpon them, so much the more is the loue, mercy, power, and

strength

When wee are farthest from humane ayde, God is neereſt, and when we truſt moſt in man, God is furtheſt off.

ſtrength of God in vs, and ouerſight the cleer-er and perfecter, to ſee the great and admirable wozks which hee doth for his children by his abſolute power and prouidence. And euen then when we be farthest from humane truſt, then doth the Lord diſcouer vnto our weakneſſe the greatneſſe of his moſt mighty power and ſtrength, ready to wozke our health, our comfozt and ſaluation: and when we thinke our ſelues moſt ſtrong, moſt ſafe and ſecure, by reaſon of the abundance of earthly meanes, euen then are we moſt weake, in greateſt danger, and our hope moſt of all frustrate. For the things of the wozld, which we hold and account moſt deare, moſt ſweet, moſt likely to helpe, and to ſtead in time of neceſſity, euen theſe things melt away, they faile, and leaue vs in miſery, and this is in the iudgement of God, who cannot bee pleaſed that wee ſhould forſake him, and flie to theſe vaine helps, and ſo like miſerable wzetches we ſtand helpleſſe both at the hands of God and man. It is a dangerous thing to make a God of the wozld as they doe who ſeeke their releeſe and helpe of wozldly meanes: which indeed deceiue many by the faire and ſweet ſhew they make to carnal eyes: Vnder

which

which glorious shew lurketh a dangerous guile: for therby is our fraile flesh fondly seduced to hang that hope on the helpelesse creature, which ought to be setled only on the helpfull Creator. But this is wrought by the subtilty of the father of al subtilties and lies, who bringeth men into such a snare in afflictions, that they so long plunge themselues therein, that at length they become desperate of helpe: for this deceiuer sheweth a thousand glorious meanes whereby to releeue and comfort vs, which when they are put in execution, they are like vnto the apples of Asphaltidis, that grew neere the dead Sea, where Sodom and Gomorrah stood, which haue a most faire hue, colour most delectable, and within nothing but filthy lothsome ashes: so haue these golden shewes fruitlesse effects. And yet when we apprehend them, we set no small store by them, repossing great hope in them, and euen when wee are beguiled with them, we think that thē wee are safe enough, and haue many goodly meanes in store to helpe vs in whatsoeuer need, neuer looking vp vnto God, from whence helpe only commeth. Let us now learne to cast away al hope and confidence in the things of this

The deuill sheweth many glorious meanes to seduce men to trust in vaine.

this world, and let vs lay aſide all the armour & weapons in which we haue hoped: for it appeareth plainly, that it ſteads vs nothing at all for our defence, but are lets, whereby we are kept from repairing to God when danger appeareth. Let vs put on the armor of Dauid, whoſe weapon was only his ſure truſt and confidence in God, who thereby continually preſerued him.

A Prayer to God, that we may put our confidence in him and not in man.

O My gracious God and louing Father: the fountaine of all helpe, ſuccour, comfort, and conſolation, I haue taſted the ſwætneſſe of thy tender help whenſoeuer I haue called on thee. And forasmuch (my gracious God) as the natural inclination of fleſh and blood is moſt prone to craue the helpe of humane creatures, whereby oftentimes thy deare children are dangerouſly miſcarried into a vain hope and fleſhly imagination, that viſible meanes are more certaine, becauſe they be before their corporall eyes, then thoſe infallible helpes, comforts, and promiſes

of

of thine, which are scene onely with the eyes of faith: grant, I humbly beseech thee, that I may be carefull to anoyd this euill, whereon Satan setteth a glorious shew to deceiue the people, and by that cautill working of his ministers, he with draweth many from their sincere faith and loyall duty which they owe vnto thy diuine maiesty, in regard that thou art the only releefe, comfort, and consolation, the ioy, the stay, and sweet rest of such as betake them to thy sacred protection, thou art the hill from whence descendeth, and most plentifully distilleth all blessings vpon thy children; the rocke on whom whosoeuer faithfully fixeth his footing, shall neuer faile nor be forsaken. Most wretched then are they that shall so rashly runne to the weake strength of man, to the broken reede of Egypt, thence to hope of fauour, to hope of releefe, to hope of comfort, and there to expect happy issue in any enterprize. It is (deare Father) most vaine hope, deceitfull allurings layd before the eyes of the weake, to draw them from thee, the author of all mercy truth, comfort and consolation. Who refuse (my God) seth thou art the father of all faithfull, and denyest them

nothing

nothing necessary for their outward or inward man, grant that I be not so injurious to thine honour, as to leaue thee, and fly to creatures impotent and vnable to helpe themselues or others, but that I may onely dedicate all my hope vnto thy prouidence, power, and mercy only, and commend all my troubles, miseries, calamities, aduersities, and crosses whatsoeuer, vnto thee only to be relæued and comforted. Let me not so much as thinke that the hand of man can hold me vp in the least danger. And yet (my God) sith thou worketh sometimes by means, though sometime without meanes, let me not refuse the ayd of man, whom it may please thee to raise and appoint for my good. And sith they are not to bee conceiued with the carnal eye, who they are, let it please thee to lighten mine vnderstanding, and grant that I may receiue all and euery helpe, relæfe and comfort from man, as from thy selfe, not attributing any certaine ayd to be in flesh and bloud. And shape in me (oh Lord) such a sincere course in all my proceedings, that in whatsoeuer trouble I fall, my sure refuge may be to fall downe before thee, humbly submitting my case vnto thee. And Lord frame

thou

thou mine heart to dispose of my petitions in all my necessities, that I may according to my griefe, through faith assure my selfe that I shall receiue comfort in thy good time, and that I may giue the whole praise vnto thee, that I haue beene releeued. Heare this and grant what I desire, for thy sonne sake Christ Iesus.

O Lord increase my faith.

Comfortable counsell of the Pensiue man, to all that are distressed.

HIghly am I now to praise the Almighty for his mercy so infinite, wherein hee hath receiued me into his fauour, which I well perceiue, though not by the outward releefe, which I finde as yet, but by the presence of his diuine spirit, which inwardly comforteth me.

And as I haue found this speciall grace of his hands by the sweet consell of Hope, whom (no doubt he in his prouidence raised to ease my griefes, conceiued by my miseries: so now I cannot but impart the profits of this sacred consolation to all such as are distressed,

ſtreſſed, to the end that they ſtand not in any deſpaire of their wiſhed comfort in time conuenient, but rather with me they may learne to ſay with Dauid, Pſal.119.71. It is good for me that the Lord afflicted me, for that I haue beene thereby ſtirred vp from many vanities to ſeeke my true conſolation in him. All croſſes (I ſee) turne to my reformation: and where before, I was apt to controll euery act of the Lord, wherin he touched me with aduerſe things, I haue now learned of Dauid, 2 Sam. 16.10. to ſay vnto my ſelfe, This euill falleth vpon mee, for that God hath ſo decreed it. How dare I then ſay, why doth he ſo? I haue learned that all things worke together for the beſt, vnto them that loue God, Rom. 8.28. Which thing was plainly ſeene in Ioſeph, whoſe vngodly brethren did ſell him into Egypt, thirſting for his confuſion, who afterwards was impriſoned two yeares in a ſtrange countrey, where hee had no friends: yet euen theſe croſſes of his turned to his aduancement, Gen. 37. to chap. 41. And although the iſſue of all croſſes tend not to the felicity of this life, yet is the end of them ſweet: for thereby, if we be faithfull and patient, we ſhall enter into

to the kingdome of heauen, Mar. 10.21. Blessed is the man that endureth tentation: for when he is tried, he shall receiue the crown of life, which the Lord promised to them that loue him, Iam. 1. 12. Affliction then turneth to the aduantage of Gods children, 2 Cor. 4.8,9. And therefore doth your louing Father correct all his elect, yet so, that he may amend them: he casteth them downe, but so, as he may raise them to greater dignity: hee killeth them in this life, but so, as he may make them liue eternally. Therefore saith Esay, Let our strength be in hope and silence, whatsoeuer happeneth; and let vs quiet our selues, euen as our high master Christ did, who when hee was led to the slaughter, he was as a lamb before the shearer: yet was he Lord of all, and disdained not to traine vs the way to life by his crosses and vndeserued death: hee sendeth vs correction in this world in loue, that we should therby take occasion to examine our selues; and finding our sinnes to deserue death, to iudge our selues worthy to dye eucrlastingly: so shall we escape the condemnation of the world, 2 Cor. 11.32 Let vs therefore looke vnto Jesus the Authour and finisher of our faith, who for

the ioy that was set before him, endured the Crosse, and dispised the shame, and is set at the right hand of God, Hebr. 12. Let vs consider this, and by his example endure all crosses, pouerty, sickenesse, hunger, thirst, nakednesse, imprisonment, slander, reproches, buffettings and other calamities, that our heauenly Father will lay vpon vs. And when we haue sustained al that is possible, let vs account that we are therby yet vn worthy of the ioyes and endlesse glory which he hath purchased for vs by his sufferings, Romans 8. 18. Of which glorious inheritance, euen our afflictions administreth vnto vs, and confirmeth in vs the greater hope, Rom 5. 4. Crosses keepe vs the right way, when such as haue the world at will, walke astray: and therefore saith Dauid, Before I was afflicted, I went astray, but now I keepe thy word, Psa. 119. 67. Ieremy, before the Lord touched him, was like an vntamed Calfe. Such then is the vse of Gods corrections, that they keepe men in awe that are in the way of life, and reclaim them that wander out of the same. And to conclude, let no man thinke to attaine heauen by his tranquillity in this life, by hauing what his heart can desire here:

here: let no man thinke that if he be here full of pleasures, but he shall haue a time wherein he shall fast from them perforce. And let none bee deceiued, Through many tribulations we must enter into Christs kingdom, Act. 14. 22 Where and in what case then are they that the fulnesse of worldly pleasures doe make secure? What then availeth the wealth of the world? What helpeth a wanton and secure life? Are they not the baits of hell, and hell the reward of worldly security, whose torments shall neuer haue end? The time then is ill bestowed, which is spent in sinne and delights of the flesh: for they are but as a shadow, they vanish quickly, and the paine is for euer. Contrariwise, the afflictions of the godly in this life, how grieuous & ignominious soeuer they seem, they are likewise short, but the end is sweet, and their ioyes shall be perpetual, and the God of peace shall shortly tread Satan vnder their feet, Rom. 16 20 What consolation haue the Elect of God? How sweet is their hope of future felicity? Who will disdaine to beare the burthen of affliction for a moment, to win a crown of glorie for euer? And who will not cast off all pleasures, and such like impedi-

ments, which hinder the paſſage to that bleſſed eſtate, ſith the vſe of them is ſhort, and rewarded with perpetuall euill? What man quaketh not to think of the paines prouided for the wicked in hell? And who triumpheth not to thinke of the Crowne the godly ſhall receiue in the laſt day? The rich man ſung in his ſecure life here, but Lazarus ſighed: but their ends did decipher their eſtates, whether was moſt happy: and when it was too late, the Rich man would haue giuen all his worldly preferments and wealth, and haue caſt away all his pleaſures and delights, to haue beene excuſed a moment of time of his great and grieuous torments which hee endured, had hee knowne what would haue ſucceeded and haue happened vnto him after this life was ended. And on the contrary, poore Lazarus would haue endured ten thouſand calamities more in this life than he did, and that hee did with moſt meeke perſeuerance, to enioy the glory wherof he was poſſeſſed after he was hence departed, Luk. 16. 22. Therfore, my brethren afflicted, faint not, but ſtand like men, encounter with the croſſes of this life like ſouldiers which expect renowne by victory, and diſputo

not

not with flesh & bloud, what ye should doe when ye are tossed with the cruelties of this life, looking into other mens fortunes, disdaining your owne pouerty in regard of their wealth, and wish not in your harts to change with such as are full of all things: for your heauenly Father hath seen it expedient for you, to giue you that portion, be it neuer so small, as a rich blessing, the earnest of an inheritance immortall: though it be true, That the Prophets of God haue marueled to see the wicked flourish, and the godly to bee as men forsaken of the world, Ier. 12. 1. Euen this hath beene a great tentation to the most godly, to see the wicked, the enemies of God, in prosperity, and his deare children in the deepe miseries of this life, which made godly Dauid to fret, and to say, he had cleansed his heart in vain, for that he was punished daily, and chastened euery morning: and on the contrary, the wicked to flourish, to be lusty and strong, and to come into no misfortune as other vertuous men doe, Psa. 37. Let him that would herein be satisfied & comforted more at large, reade the seuen and thirtieth Psalme, and Iob 21. 7, 8 9, to 14. The Prophet Habakuk in this complained vnto the

Lord, ſaying: Why doſt thou ſhew me iniquity, and cauſe me to behold ſorrow, Habakuk 1.3. Notwithſtanding I cry vnto thee But in this tentation be not carried into conceit, that the Lord doth ſuffer theſe things to happen at aduenture, for he inricheth ſome for their greater puniſhment, & afflicteth others and maketh poore, for their good and greater aduantage. Therefore doth it behoue the afflicted to turne their eyes from ſuch as proſper, & not to admire their felicity, but to betake them to the Almighty in humble and hartie prayer. Then ſhall they ſee & truly vnderſtand the end of theſe that ſo flouriſh in this life, how GOD ſetteth them in ſlippery places, and vpon a ſudden when they are in moſt iollity, caſteth them downe into vtter deſolation. So doe they ſuddenly fall, periſh, and come to a moſt fearefull end: Wherefore (I ſay) lift vp your hands that hang downe, and your weake knees, ſtand vp and be ſtrong, eleuate your hearts vnto the heauens, touch the hemme of Chriſts garment by faithful prayer, and he will lift you out of the deepe mire of your aduerſity, as he did Dauid in his diſtreſſe, who out of the deep called on the Name of the Lord, and was deliuered

out of all his troubles. What was Dauid now the worse for all his miseries? what were the Apostles the worse for their hunger, thirst, nakednesse, and persecutions? what was Lazarus the worse for his botches, pouerty, and sicknesse? Ioseph for his slanders and imprisonment? Abel for the cruelty of his brother? Did they not by these their crosses appeare to be more noble, excellent, and more like vnto Christ, whose crosse we must take vp and follow him if we will with these men partake the crowne of euerlasting glory with him? Haue we then not cause to reioyce and be merry in Christ, though we suffer with him. Let not the losse or lacke of goods, slanders, imprisonment, sicknesse, banishment, or death it selfe, remoue vs from a resolute relying on Gods almighty prouidence in all our miseries. If our goods be taken from vs, let vs say with Iob, Naked came we out of our mothers womb, and naked we shall goe hence, the Lord giueth and taketh away, blessed bee his name for euer. If we be slandred, let vs comfort vs with this, Blessed are ye when men speake euill of you for my sake. If we be banished, let vs remember, We haue here no continuing Citie, but

ſeeke one to come. If we be ſicke, let vs be mindfull what the Apoſtle ſaith, Though the outward man periſh, yet is our inner man renued daily whoſoeuer doth thus patiently ſubmit himſelfe to beare the croſſe, aſſuredly beléeuing that the Lord will giue him ioy at the laſt (though no comfort appear long time) he ſurely, and without all doubt is the very beloued child of God. Oh bleſſed are they that mourne, for they ſhall receiue comfort. And therfore ſaith Jeſus Chriſt, Take my yoke on you, and learne of me ye that be meeke and lowly in heart, and you ſhall finde reſt for your ſoules. Whereby we may learne, that although we ſuffer and endure all kinde of trouble and torments of the body, as Chriſt himſelfe, and all his Apoſtles, Prophets, and Martyrs haue done before vs; yet haue we aſſurance to haue reſt in our ſoules, we ſhall haue peace of conſcience, and ioy in the holy Ghoſt, which all the tyrants in the world ſhall neuer be able to take from vs, Ioh. 16. 22. This hath beene the comfort of the children of GOD in all their troubles, when they haue had the peace of God in their hearts. Now let vs alwayes reioyce in the Lord, who is alwayes at hand to deliuer his Elect

from

from all sorrowes, troubles, wrongs, miseries, and calamities whatsoeuer. And let vs stay his leisure, and wait with patience, till time of our deliuerance come.

A Confession of our sins to God.

O Most gracious God and euerliuing Father, who art cleere and cleane from spot and sinne: I most miserable and wicked wretch do acknowledge and confesse that many and great are my sins, mine offences infinite, and my righteousnesse like a most filthy and polluted cloth. If I should conceale mine iniquities, they would breake out against my will, and that to my greater shame: but alas, I cannot hide mine vnrighteousnes from thee: the corruptions of my proceedings here in this life are manifest and filthy before men, much more knowne and odious before thee, who loatheſt whatsoeuer is euill, and searcheſt out the secrets of all hearts: thou beholdeſt the inward thoughts, and vncouereſt the hidden parts within: and therefore euen against my self I will confesse my sins, I will lay open mine iniquities.

I will accuse my selfe before thee: I iudge and condemne my selfe worthy of death eternal: I deserue not to be accepted to come or to present my selfe before thy tribunall seat, but to be reiected, to be cast off as a filthy wretch, and neuer to bee receiued into fauour againe, and to rest as a reprobate and a cast-away; who if I should not be reconciled into thy fauour againe in Christ thy Sonne, I should wish the hils to couer me, and the mountaines to fall vpon me to hide me from thy Maiesty: and therfore good Father, I laid downe mine offences before thee by an open confession, that my sinnes are so great, so many & grieuous, that when I examine them, they are in number more than the haires of my head, nay than the sand of the sea, which are vnpossible to bee numbred: I accuse my selfe and hold me guilty of manifest high treason against thee, and by the testimony of mine owne conscience I iudge my selfe worthy of thy displauour: yea, Lord, I cannot but vtterly condemne my selfe to be no more worthy to be called thy sonne, no more worthy to be partaker of any of thy blessings, but by the due desert of mine euil and corrupt behauiour to bee cast into vtter darknesse,

where

where shall be weeping and gnashing of teeth: and yet Lord, who knoweth, or by examination can finde out his iniquities at the full? who can recite al the transgressions that he hath done? only thus much I must needs confesse that I haue sinned against thee, and done euill in thy sight, that thou onely mayest be approued iust, and be acknowledged a most righteous GOD, when thou hast vtterly condemned me for my sinnes: all men, O Lord, all men are vanity, there is not one that doth good, no not one: we are all of vs borne in iniquity, and in sinne haue our mothers conceiued vs: and we, miserable and filthy as we are, doe daily transgresse thy will; and doe multiply our transgressions continually: and therefore I most filthy wretch cannot but againe and againe accuse, iudge and condemn my selfe to haue deserued thy iust displeasure with paines eternall: and yet such is thy fauour, that thou wouldest not that we should dye in our sins, but vnfainedly to repent: I come vnto thee. Oh, good Father, what are we men, that we should be cleane, and he that is borne of a woman, that hee should be iust? we haue all corrupted our wayes, and we haue all need of

thee,

thee, and therefore I come vnto thee: accept me againe into thy fauour, that I may say, When my soule began to slide, thy mercies (O Lord) did hold me vp.

O Lord increase my faith.

A Prayer for Christian families.

Morning Prayer.

O Thy Almighty GOD, high and powerfull, faithfull and louing, we thy poore creatures full of weakenesse and sinne, become humble petitioners vnto thy Maiesty, in the name of Iesus Christ thy deare sonne, and our Sauiour and Redeemer, that in him, and for his sake, it may please thee to reforme our corrupted thoughts and impure affections, wherein we rest so polluted, as neither our hearts can conceiue, nor our tongues vtter any thing as of our selues, which may not be rewarded rather in thy displeasure with punishment, than in thy loue with reiecte. And therefore, deare Father in Iesus Christ, we come vnto thee humbly beseeching thee to frame our hearts aright, and our tongues to speake to thy

thy glory, that as thou deseruest aboue all to be praised for our continuall comfort inward and outward, for soule and body: so we may be taught both how to speake to thine honour, and how to practise to our owne saluation, in the merits of thy Son in whom weare saued, though lost in Adam. In him wee haue free accesse vnto thee in faith, though barred and cast from thee in Adam: in him wee haue recouered thy loue which we lost in Adam: in him we were forechosen to saluation, and therefore in him, and for his sake forgiue our sinnes. And as by old Adam sinne grew in vs, and toke deepe root to our confusion: so in him let vs take hold anew to our restitution. And as all things were cursed in the first, so let all things rest blessed and sanctified vnto vs in the second. And as in & by the one we were depriued of al consolation both of body and soule: so in the other, let vs enioy again all things necessary. For alas, (most gracious Father) without him we are poore within and without, and without him not able to performe the least duty belonging vnto thee, vnto our neighbors or our selues: for to thee belongeth all honour, praise, & glory, as vnto our Creator, Sauior,

and

and sanctifier, three in person, working our threefold comfort. To our neighbours belongeth our vnfained loue, as vnto our selues, and to our selues belongeth continuall watchfulnesse, lest that we be ouercome with ouer-much security, and so forget all duty required at our hands. And for that, deare Father, we haue herein sinned more grieuously than wee can finde out in our selues, pardon vs wholly in him that hath performed all things wholly for vs. And as thou seest our imperfections great, and all our power meere weakenesse, sanctifie henceforth our hearts, soules, and bodies, that our thoughts, cogitations, and affections may be all renewed, that the old man with his fruits may dye in vs, and that the new man may appeare to be shaped in vs, by our renued liues, which may be testified by our godlinesse, faith, loue mercy patience, meeknesse, long-suffering, watchfulnesse, knowledge, and sincere affections, that how soeuer heretofore wee haue beene seene either this night or at any time heretofore giuen to vanities, idleneſse, sin, security, or any other apparant and reproueable sinne, wee may henceforth leade vnto our actions, and bee approued not onely

before

before thee, who iudgest our inward parts, but before men, who see only the outward workes. And forasmuch, good father, as we, while we stay here, must be exposed, when the night is passed, to the trauels of the day, and sith the day bringeth with it many dangers, be vnto vs this day our keeper, that we fall not into any danger; our director, that we may walke aright; and our helper, that we want nothing. And blesse the endeuours of our minds, the actions of our bodies, and sanctifie our callings, that as we rightly, and as children resembling thee our heauenly Father in sincerity, may walke in our vocations, not puffed vp, either for pride, for that wee can doe more or better than other men, or with despaire, for that others go before vs in abilenesse, gaine, or skil. But let vs fall downe before thee, not onely this morning, but at all times of the day, in heartye prayer, that thou wilt be vnto vs all in all in Christ, who hath purchased thee againe to vs, and redeemed vs againe vnto thy Maiesty. And therefore, Lord, as we passe forth this morning into the wildernesse of this world, among the dangers lurking therein, be vnto vs our guide, and our strong refuge, lest Satan that wily

enemy

enemy intrap vs to conſent to ſinne, or that any other euill annoy vs being weake, and ſome become foyled in the field of our warfare. Bleſſe vs all (My Lord) with thy grace, and all the reſt of thy children, whom we beſeech thee to make, together with vs, partakers of thy fauors to the comfort of vs all, both here and for euer. Amen.

My Lord increaſe my faith.

A Prayer for the euening.

O My high, mighty, and mercifull Father, guide to all that feare thee, helper to all that ſeeke thee, and comforter of all that ſerue thee: wee haue no excuſe whereby to free vs from condemnation, if thou reward vs according to the ſinnes we haue committed againſt thee this day. For ſince the day appeared wherein we beganne to enter into the exerciſes of the body, we haue committed actual euils, the fruits of our corrupt thoughts. And yet we cannot deny, but we haue receiued many bountiful gifts from thee, and taſted infinitely of thy bleſſings euery moment, not only of this preſent day paſt, but in euery day of our corrupt liues.

Wee

We haue bene made by thee, we haue bene sanctified by thee, we haue bene fed by thee, we haue bene clothed by thee, and wee are euen now preserued by thee: and it is thou that giuest vs euen now power to speak: from thee we haue all that is good, and of our selues all that is euill. From our selues proceed neither good thought, nor good word, nor good worke, and therefore can we not now behaue our selues as we ought towards thee: we cannot honour thee, wee cannot serue thee, wee cannot pray vnto thee as obedient children, by reason of our corrupt imaginations, which tend to euill euermore. And yet (O merciful Father) we bow our knees vnto thee, which yet is of thee: bow thou also our hearts, that we may not onely appeare outwardly to be humble, but inwardly: and let the sighes and continuall groanes of our harts testifie our obedience, our repentance and humiliation before thee to be in spirit and truth, as our outward actions appear in sight. And sith when we haue done all that we can, we cannot attaine vnto that perfection which we owe in duty to thee, accept the merits of Iesus Christ our most louing redeemer, who as he was most willing

and

and obedient, euen vnto the death of the crosse for vs: so Lord, let his merits make vs one againe with thee. And looke not vpon vs but in him, in whom as thou art wel pleased, be pleased with vs in him. And howsoeuer we may be reiected, not onely for this dayes sins, but for the sinnes yesterday, yea, the sins of all the time of our liues, which being heaped vpon vs in iudgement, would presse vs downe to hell, yet sith he hath cleansed vs from all, forgiue vs all, and sanctifie vs againe by thy holy spirit, which worketh in thine elect by his mercies. And as thy loue hath appeared towards vs in thy many outward blessings, both this day, and all our life, in feeding vs, comforting vs, and defending vs from the snares and dangers which lye euery where in our walkings: so let thy loue more and more appeare in feeding vs inwardly by grace, that wee may abound in knowledge, in faith, in zeale, and all godlinesse. And grant that as we haue passed this day, and are brought by the course of times to the darknesse of the night, so when the end of our life shall approch by the course of our yeers to the darknesse of the graue, we may be but thereby transferred from this

mortall

mortall to immortall life, from this darkenesse to everlasting light, and from these vaine delights, to the heauenly ioyes, purchased for vs by Christ. And while wee liue here as Pilgrims in a strange countrey, farre from that everlasting City, weld vs in thy mercies in Christ all inward and outward blessings that to vs there be nothing wanting, neither for our corporall or spirituall comfort. Bless the works of our hands, the thoughts of our hearts. Bless our going forth, and comming in, in our houses, and in the fields: bless our callings, and sanctifie all our affections. And grant that wee may still meditate righteousnesse, and practise it. Giue vs victory over all sinne and wickednesse: teach vs to heare and follow thy Commandements. Illuminat vs with heauenly light, and guide vs in thy truth. And as we are now come to the end of this day, as we shall come to the end of this life, so conforme our obedience vnto thy will, that this night may be prosperous, and without danger vnto vs. And that we may therein rest without perill of body or soule, as in Christ wee shall rest free after this life from all perils, dangers, troubles, cares, want,

feare,

feare, and all euill in the life to come.

O Lord increaſe our faith.

Conclude both Morning and Euening Prayer, thus.

AND forasmuch, moſt mercifull, and louing Father, as we are of the company of the Church militant, and are members of thy Sonne together with a multitude vnknowne to vs, diſperſed ouer all the earth, who make vp the number of thy Children, and who are continually vexed, croſſed, and afflicted, not onely generally in regard we are of that Church, but particularly in regard we are thine. Thy Church which is troubled with war, ſedition, perſecution, and continuall ſlanders and ſlaughters, and euery particular member thereof is aſſaulted with infinite calamities: aſſiſt vs, deare Father, in our prayers, that we may call to minde, and commend vnto thee the dangerous eſtate of thy Church, and euery member thereof, that we all feeling one anothers wants, may humbly beſeech thee for ſupply, and grieue at the grieſes of all, that thou maiſt be appea-

appeased with all: and releeue, comfort, defend, and teach all, that wee rest not as thine enemies, who seeke to trouble the peace of the Church, but as thy deare children, seeking by all meanes to preserue and increase it. And therefore god Father in Iesus Christ, blesse all thy people, send down thine holy Spirit into all our hearts: teach vs all to feare thee, to serue thee, and to loue thee, and to embrace one another in brotherly kindnesse in Iesus Christ: and giue aid, succour, and assistance to all that are in distresse. And for that thou seest the dangers of the time, how like thy Church is to fall into the hands of the wicked, take part with it, O Lord, and in the name of thy deare Sonne defend it, and suppresse the vaine imaginations of them that rise vp against vs. And in their greatest pride and pompe confound them, lest they say, our hands haue preuailed. And keepe vs all in true obedience to thy Gospell, and let vs all bring forth the fruits thereof, as a true testimony of our obedience. And forasmuch as we cannot performe as of our selues, any thing to answer our duties as we ought, without thou teach vs; O teach vs, Lord, by thy Ministers, and encrease the

number of thy ſincere and painfull Preachers, and let them be inſtructed by thee, and we by them from thee, that wee all may frame our liues according to thy will: Bleſſe (O Lord) thy Magiſtrates where thy Goſpel is preached: bleſſe our King thy ſeruant Charles, our Prince and Princeſſe, defend them and teach them, and conforme all their thoughts to thy glory, and their workes to the good of thy Church. Direct ſuch as thou haſt placed Counſellors vnto our King, giue them wiſdome from aboue, giue them knowledge, giue them vpright hearts, that they may doe all things to the good of thy Church. And ſith nothing can proſper without thee proſper it, proſper all our callings, and bleſſe our hands, and our proceedings againſt the man of ſinne, ſanctifie vs all, and our thoughts, that thou mayeſt be truely honoured, and wee ſtill defended in truth through Chriſt. Our Father which art in heauen, &c.

A Table of the Contents of *this Booke.*

A Penſiue mans complaint and comfort. pag. 1
A prayer in aduerſitie. pag. 52
Another prayer in miſeries. pag. 57
A prayer for pardon of ſinnes. pag. 67
A prayer for faith and ability to pray. pag. 77
A prayer in poore eſtate. pag. 91
A prayer for patience in affliction. pag. 100
A prayer for priſoners. pag. 117
A prayer againſt enemies. pag. 129
A prayer againſt back-biting and ſlander. pag. 137
A prayer for the ſicke. pag. 152
A prayer for the married. pag. 161
A thankſgiuing for Gods goodneſſe. pag. 168
A penſiue man being comforted, exhorteth to truſt in God. pag. 173
A prayer for ſtrme confidence in God. pag. 180
A penſiue mans counſell. pag. 183
A confeſſion of out ſins to God. p. 193
Morning prayer for a family. pag. 196
Euening prayer for a family. pag. 200
Concluſion for praying. pag. 204

FINIS.

A PENSIVE MANS *PRACTICE.*

THE THIRD PART.

Containing many godly motiues and prayers for diuers purposes.

Newly enlarged by I. N.

LONDON:
Printed by *I. B.* for *William Aspley* 1633.

A PENSIVE MANS Practise:

A godly Aduertisement.

IT is a common matter, and necessary for Princes and great Estates vpon their repaire vnto any house, wherein they purpose to make any small abode, to take order that the same be cleansed, swept, garnished, perfumed and set in decent and pleasing order, as well for healths sake, as for comelinesse, pleasure, and delight. But much more it behoueth vs that haue taken

How Princes & great men vse to deck their houses, where they purpose to abide.

What order wee must take in

Our bodily houses.

ken vp our lodgings, and abiding places in these our mortall bodies, to take order with our affections, wilsands and dispositions, that our conuersations bee in such decent, comely, sweet, and comfortable order disposed, that our soules be not annoyed with the filthand stink of our corruptions, while we abide in the same, but rather that our soules may be delighted with the sweet odors and sacred perfumes of sanctity and spirituall graces.

Wee must therefore like vnto good Surueyers & Ouersèers of our owne buildings, carefully endeuour, that all the noisom places within our building be cleansed, and the contagious sinkes and vnseemely filth and rubbish, which disgrace or annoy the same, be cast out and swept And aboue all, we must look into the heart, for there lyeth infinite filthinesse: and vnlesse it be carefully seene into, it will hardly be throughly cleansed, for the heart is the place that is most deceitfull & wicked, yea aboue all the other parts of the bodie, and therefore it is demanded, who can know it? Insomuch as the Prophet argueth, that the heart is so subtill and deceitfull, that vnles we most narrowly search it, there wil lie hidden filthinesse and

Wee must cleanse the heart aboue all other places. Ier. 17. 9. The heart is a subtill corner.

and corruption, when we thinke it is wel swept and garnished. It is a dangerous thing for vs to flatter our selus in our hearts, saying; Our hearts are cleane, and we shal haue peace, and yet the filthinesse of sinne rests in vs, and the root that bringeth forth gall and wormewood groweth in our wils and behauiour. But we must circumcise our hearts, we must cut off all peruerse and corrupt affections, and purge vs of all iniquity: wherein we must craue the assistãce of the spirit of God, which will purifie our hearts. And he that will not thus endeauour to cleanse this most filthy part of his soule, but resteth stiffe-necked, and as it were of an vncircumcised heart and eare, not forsaking his old wicked conuersation, neither will heare when God speaks vnto him: he doth as it were resist the holy Ghost. And this filthines will so infect his poor soule, euen with the leprosie of iniquity, that he shall neuer be suffered to enter into the sweet habitation of eternall happinesse. All the filthy desires and lusts of the flesh lie hidden in the heart, adultery, witchcraft, hatred, debate, emulation, wrath, contention, sedition, heresies, enuy, murthers, drunkennesse, gluttony, and such other

De. 29.

Act. 8. 24

Leu 30 6.

Acts 7. 51

filthy annoyances, which vnleſſe they be ſwept out, and caſt off, they will infect the whole houſe of our bodies, with ſuch vnſauory and noyſome pollutions that our mouthes will be defiled with curſing, lying, and bitterneſſe, our eyes with luſt, our hands with touching vncleane things, our feet ſhall not be able to walke the way of righteouſneſs, but take the way of ſinne, and all the whole houſe of our earthly tabernacle ſhall be ſo polluted with filthineſſe, that all our progreſſe will be turned to our diſprofit, and our hearts eaſe, to hearts ſorrow. Wherefore let vs caſt away all the dregs of the old Adam, which is vnrighteouſneſs, wherein we ſomtime walked, and let vs decke vs with the works of the new man, which is renued in knowledge, after the Image of Chriſt, who is the way in whom we muſt walke, the truth which we muſt embrace, and the life wherein we muſt liue for euermore; which way, as it is pure, cleane, ſweet, and without turning, ſo muſt we be pure, cleane, and without ſin, not turning back vnto iniquity. And as that truth is vnchangeable, plaine, and without deceit, ſo muſt we be ſimple, conſtant, and faithfull: and as that life is without all blemiſh,

Wee muſt caſt away the dregs of old Adam & imbrace Chriſt.

nisly, euerlasting, and neuer ending, so must we be quickned, liuing without all blemish and spot of sinne, in righteousnesse and holinesse for euer. Therfore let vs consider, what are the principall and chiefe ornaments to beautifie this our mansion house, being thus swept and cleansed from the former filthinesse, that when we shall remoue from this our earthly tabernacle, we may take that way, depart hence in that truth, and so for euer liue in that life, Christ Iesus, who will bring vs to his heauenly habitation, the absolute end of our progresse, and the full accomplishment of our heauenly happinesse.

Wherewithall we must adorne the houses of our soules in this life.

Let vs then consider, that as the filthinesse which we haue cast off, was most vgly, filthy and noysome vnto vs, because they were the workes of the flesh, which bring forth death: so we must adorne vs with sanctity and holinesse, the workes of the Spirit, which will be a most comely beautifying of these our houses of clay, & lead vs vnto life. We must now therfore sweeten and perfume our hearts with loue, with ioy, with inward peace, with long-suffering, gentlenesse, goodnes, faith, meeknesse, temperance, and all godly conuer-

The fruits of the spirit beautifie our earthly tabernacles.

ſation, caſting away all deſire of vaine glozy, not pzouoking one another, noz enuying one another, that being dead to ſin, & liuing to God, we may declare the ſame in this our ſtanding houſe, by an innocent and ſanctified life.

Hauing thus cleanſed our houſes from filthineſſe and coꝛzuptions of the fleſh, and decked the ſame with the oꝛnaments of the Spirit, it is neceſſary that we ſhould pzoceed to the execution of our callings, accoꝛding to the rule of the diuine woꝛd, knowing this, that we liue not vnto our ſelues, but vnto God: not foꝛ our ſelues, but foꝛ our bꝛethzen: foꝛ whoſe ſakes we are bound to trauel in our callings, and to execute our offices and functions as becommeth vs, that our calling in Chriſt may be made ſure, euen in this life.

We liue not to our ſelues, nor for our ſelues.

There are in euery body many members, and euery member hath his ſeuerall place, office, and function. Euery kingdome is a body, wherein there is a Gouernour, and people, as ſubiects to be gouerned: wherein alſo are many Magiſtrates, as the pzincipall members of that body: and alſo there are inferiour members, pzeſerued and defended by the moze glozious. Euery family is a body, where is a father, and where

Euery body hath many members.

common-

commonly are children. Where are masters, there are seruants. All these hauing seuerall offices and places in this standing house of our common-weale, must euery one proceed to the performance of his calling, in such sort as there be not any disorder, or any complaining in our streets.

Wee are humbly to thanke our God, that hee hath established our head in such comely sort, and indued him with all vertues answerable vnto his high function, yea wee may sing vnto our King Charles, the Queene of Sabaes song, which she made of the happy gouernment of Salomon; Happy are thy men, may wee say, happy are these thy seruants, which stand here before thee, and heare thy wisedome. Blessed be the Lord thy God, which loued thee, to set thee in the throne of England, because the Lord loued England for euer, and made thee King, to doe equity and righteousnes. It is verified in him, That the King by iudgment maintaineth the countrey, Pro. 14 How haue we (the poore members of his body, wherof he is the head) beene maintained, preserued conducted, and blessed in this small time of his gouernment? No nation hath tasted the like benefit, who in stead of

We are to thank God for our head King Charles

2 King. 10. 8, 9. The Queene of Saba to Salomon.

Pro. 25. 1, 2.

ſwar, which was feared, we haue found peace: inſtead of being depriued of the ſweet vſe of the Goſpell, wee enioy it ſtill with ſuch a full meaſure of iudgement and equity, mercy and truth, as wee may with Dauid ſing, Mercy and truth are met together, and righteouſneſſe and peace haue kiſſed each other.

Oh that there were ſuch a reſemblāce of perfoꝛmance of duty in euery of the members, as is apparant in the head, that the ſubiects could anſwer in like ſoꝛt foꝛ their obedience, as his Maieſty foꝛ gouernment: then ſhould we haue a moſt comfoꝛtable abiding in this our ſtanding houſe of the fleſh: then ſhould all the noyſome coꝛruptions of enuie, malice, reuenge, gall and bitterneſſe of the heart, be turned into loue, meekneſs, mercy, and peace: then ſhould we haue no leading into captiuity, no impriſonments, no murthers, no ſtrike, no debate, no cauſe of complaining a mongſt vs. But we muſt looke into our duties, and faſhion our ſelues, not accoꝛding to the foꝛmer deeds of diſobedience, but as becommeth the ſeruants of God, knowing that we are commanded to obey ſuch as are appointed to rule ouer vs: we muſt Submit our ſelues vnto all manner ordinance of man for the

How ſubiects muſt faſhion themſelues in obedience.

Lords

Lords sake, whether it be vnto his Maiestie, as vnto our superiour; or gouernors as vnto them that are sent from him for the punishment of euil doers, but for the praise of them that doe well. Wee are commanded reuerently to vse the Iudges and not to speake euill of the ruler of the people. Euery soule must subiect it selfe to the higher powers, for there is no power but of God, and the powers that are, are ordained of God: whosoeuer therefore resisteth the power, resisteth the ordinance of God, and they that resist, they that will not obey and submit themselues vnto such as are in authority, shal receiue vnto themselues iudgement: they shall be punished, not onely by the censure of the Iudge in this world, but by the iudgmēt of God. The disobedient shall be punished.

This then is not the least thing that wee should haue care of, while wee are in this house: to cast out of our hearts all disobedience, and to beautifie the same with vnfained loue vnto his Maiestie, who so wisely ordereth and gouerneth this our standing house, and louingly entertaineth euery member of this body, that hee suffereth not the least, the weakest, the poorest, nor the basest to be distressed, wronged, or abused, but he extendeth present releefe, com-

comfort, and aſſiſtance in iuſtice and equity.

What an vnnaturall member is it then, that will raiſe it ſelfe vp, to offend this ſo ſacred a Head? May, what member is it, vnleſſe he be ouer-much infected with the poyſon of enuy, that will not ſtriue by all poſſible ſtrength to performe the duty of a true ſubiect, in whatſoeuer office, calling, or authority hee be placed, although very dangerous members haue beene formerly found in this body: but they were withred & dried vp with the ſcorching flame of vaine-glory, ſo that they in their hearts could bring forth no fruit, but very rottennesſe of heart, wherein lurked nothing but the eating wormes of enuy, the viperous affection of hatred vnto the truth, and conſequently deuilliſh deſires to diſturbe, nay, to ſubdue and confound the whol body. But their rottennesſe and filthinesſe haue beene happily found out, and they iuſtly condemned.

Withered members of the body of the Commonweale.

Let vs therefore that now liue in a time wherein euery man may walk in his duty aright, while it is to day, yea, while we are in this earthly tabernacle, and therein haue the comfortable vſe of the Word to teach and direct vs:

let

let vs all endeuor to keep a direct course in euery of our particular callings, that we may be found lively and profitable members of the body of our common-weale.

And no doubt (which I hartily wish in the Lord) but all our Gouernours know what belongs vnto their Christian duties, wherin they ought to consecrate themselues wholly, to the benefit, profit, honour, and quiet of this our publike state, wherein they are appointed to gouerne, not sparing any labor, care, expences, toyle of mind or body, to keep their common-weale in all happy felicity. And as in these our sacred Gouernors and Magistrates, there appeareth a continual working & watchfulnesse for the maintenance & vpholding of this publike weale: So in vs that are to be gouerned, there is a necessity of resolute obedience and duty vnto their authority layed vpon vs. And forasmuch as we see by experience, that the wisedome, loue and zeale of our gracious Superiour Gouernor, doth in some measure seeme to surmount his authority in commanding vs, let our humility, loue, and free obedience toward him and the gouernors vnder him, be greater than our

Gouernours must endeuour to preserue the common-wealth.

Necessity of obedience layd vpon subiects.

ciuill

ciuill subiection: And let our hearts in all fulnes be frought with such dutiful desire to frame our whole affections to the will of the Magistrates, that there may be no occasion giuen them to lift vp the sword of Iustice against any of vs. For they beare not the sword for nought: hee that offendeth shall be punished, and euery euill member of this body shall be cut off by the same. But such as are profitable & helping members, shall not onely not taste of punishment, but be praised: and euery good endeuor shall receiue his reward: yea, and whosoeuer is grieued amongst vs, if it be the foot, then the head it selfe, and the most especiall member of the body, will haue regard vnto the same, and encline helpe thereunto, as vnto themselues.

Euery good member is praised, and receiueth reward.

Who therefore would not endeuour with all force, to answer in duty what is offred and administred vnto vs, from these higher powers? for take away obedience, and we cannot but fall into many miserable calamities. Priuate house wiues is well ordered, when seruants yeld obedience to their masters, and children humility to their parents: but turne it contrary, and there followeth present confusion: how much

Obedience the prop of our quiet.

much more will the calamity be great, and the mischiefe intolerable, if there should not be true loyalty in the Subiects towards their Gouernours, as there is godly carefulnesse in the Gouernours for the preseruation of the Subiects.

We runne, the most of vs, and especially which are the inferiour sort, into a most rash breach of the lawes carefully made by our superiours, and it argueth in vs inconstancy, and bewrayeth in vs, that our hearts are not fully cleansed from grosse enormities. And therefore if we hope when we depart hence, to attaine vnto that Spirituall home, that Sacred City which wee seeke, that place of perpetuity and euerlasting ioy, we must enter againe into our hearts, and thrust out the old grosse desires and corrupt affections there lurking, which breake forth oftentimes to the breach of the lawes of our common-weale, which should bee kept by vs inuiolable. But especially we therein violate the lawes of our God, who loketh on vs, who considereth our wayes, and beholdeth our proceedings, howsoeuer we thinke he seeth vs not. God seeson walkin

It might be thought a superfluous thing

thing to set down particularly wherin we offend grosly: but for that it is a thing necessary that they should be considered and reformed, I will briefly call to mind some such as I wish especially were redressed: among which, as the most vgly before God and good men, is pride a beastly euill, and a flattering conceit of ourselues, that we are that which indeed we are not, and indeed we make our selues monsters, and are not: for God hauing created vs seemely, and the most glorious of all other creatures, we of our selues deforme our selues, and marre by our mischiefe, what God hath made in his mercy. But the beginning hereof, euen of our pride, is, to fall away from God, and to turne our hearts from our maker. Being fallen from God, we are cast downe vnto Satan, and turning our harts from our Maker, we become one in consent with him that doth miscarry vs: and yet how gee we hand in hand with this wicked one, by whom we were deceiued, euen in the humour of pride, in the beginning? and cannot yet take heed of his wiles, whereof the greatest is this filthy fashion pride: and the pride of England, is, as it were, set vpon the highest mountain of

Pride a most vgly sin before God.

the

the world, scen and scorned euen of very Infideis of the earth: such as know not God, make maruel of our mõstrous attire, which exceedeth not only in cost and colour, but in weight and fashion: Oh pul it down, it is not fit for such as are taking their way to the kingdome of Heauen, it agreeth not with the guest which lodgeth in vs, the Spirit of GOD: it is no fit ornament to decke the house of our filly soules, for it stinketh and polluteth all corners of the house: Oh remoue it, and send euery country his fashion again: be not beholden to any nation for such trumpery, neither to the garment-maker, whose study therin, though it please the vain-glorious for a time, it will bring repentance too late to the worke and to the workman. It is from the Court come into the Countrey, a dangerous euill, and hath infected the poore plowman, that a yeres wages sufficeth not one suit of attire. If I should tell all, the Carter would step in with his Courtly guards, and will defie him that is not of the fashion: men and women, the rich and the poore, the old and the young, are too far gone in this sicknesse, the Lord giue a timely medicine, lest we perish therein. We might (were

Pride polluteth all the corners of our house.

we mindfull of our dangers) call to minde what diuersity of diseases, and strange maladies haue beene amongst vs of late, as though the Lord would say, As ye change your affections vpon vaine things, and as yee are neuer satisfied with variety of fashions, falling daily from me, so will I make you know by the variety of my punishments, that I haue yet in store more strange calamities than yet ye haue felt. And shall we not yet cast off these enormities: Surely, it is so dislike that wedding garment, wherewith wee must enter into our heauenly inheritance, and it is so strange vnto the Lord, that hee will not know vs to be his: Oh that it were reformed: for euery man and woman wade in excesse in this sin without reproofe: let it be reformed, lest God reproue vs.

Should we let passe some little recounting of another grosse euill, whose reproofe is deseruedly set downe by the sacred censure of God, and therefore I will shew what the Lord himselfe speaketh against it, that I may be irreprouable: The desire of mony is the root of all euill. Oh what a short and sharpe sentence is this! If it be the root of all euil, then hath it, no doubt, many bran-

ches

ches of euill, therefore it is very vnfit to rest in this house of our soules, for they that haue thus lusted extraordinarily for this worldly muck, haue erred from the faith, and pierced themselues thorow with many sorrowes. See what a most dangerous euill this couetousnesse is, it vnquieteth both the body and mind here. The whole house is out of order where this filthinesse lyeth, and therefore aboue all other euils it is to be reformed, for that it distempereth vs here, & stoppeth the wayes that should lead vs to the heauenly Ierusalem. Wo be vnto you rich (saith Christ) for you haue your consolation here. It is a sin so displeasing vnto the Lord, that hee pronounced destruction vnto the people of Israel, for that from the least vnto the greatest of them, euery one was ginen vnto couetousnesse. Let vs therefore haue a care to reforme this enormity, & let vs cast it out of our harts, for it breedeth many euils: yet this euil aboue all other seemeth vnpunishable, nay rather commendable, because it seemeth good husbandry. But all that are in the right way vnto heauen, will cast it out of this their standing house, as dirt, dung, and vnprofitable stuffe, and be only carefull and content with competen-

Couetousnes vnpunishable.

tency, according to their qualities and callings, and not to set their minds vpon that which in the end makes them cursed idolaters, and bringeth with it an impossibility to enter into the kingdome of heauen. It is impossible for a Camell to goe thorow the eye of a needle. As impossible it is (saith Christ) for a rich man to goe to heauen. Yet will some say, indeed it is impossible with man to bring a Camell thorow the eye of a needle, yet God can do it: then is it a miracle, and surely by consequence a miracle if a rich man, namely, a couetous man be saued.

This euill of couetousnesse draweth vnto it another dangerous euill, flattery, which is an euill that draweth light conceited men into vaine-glory. But all flattery is like the kisse of an enemy, as was Judas, and therefore are all flatterers to be reiected, and to be cast out of this common society of the members of this body, and to be cut off as vnprofitable and perilous: yet these prosper in the world, and fare far better than such as speake the truth from their hearts.

Certaine idle persons, whose infections do annoy a great part of this body, are to be cured, or cut off; for they are dan-

dangerous members, for whose refor-
mation haue bene made many notable
prouisions, by sundry sage and graue
acts, and houses of correction for va-
grants, erected in euery shire. But it
falleth out that the number of such
dangerous weedes rather encreaſe
than diminish, to the great detriment
of our common-weale: wherin I sup-
pose the negligence of inferiour offi-
cers is a great occasion of their en-
creaſe.

I haue trauelled in many shires, and
it appeareth that there is little or no
execution of these good lawes, greatly
to be lamented, not onely in regard of
the common quiet, which by them is
like to be disturbed, but also in regard
of the persons themselues, who indan-
ger their own eſtates by their vngodly
lewdneſſe & leudneſſe of life. The com-
mon-weale also losing their labour,
and trauell, which might in some mea-
sure stead their children, if with a sound
& godly disposition, they would frame
their limbs to labour, yet eat they that
which is gotten by the sweat of other
men. The number of these persons is
great, the persons themselues, for the
most part able of body, hardy, stout-
harted, and fit to be employed in strong

affaires,

affairs, a number of them yet counterfeiting impotency, & deforming themselues with rotten rags, passing thorough the Country halting in the day time, and oftentimes annoy the good members of this publike weale in the night. These passe and repasse by such as haue authority to examine, to commit, to punish, and reforme their disorder, and yet few or none set hand to redresse it. If the Citty of London be viewed; the streets within it, and the suburbs and fields neere it, will yeld of yong and old, men and women, able of body to serue Masters, and to labour for their liuing, a great number of vagabonds. And, which is most lamentable, the young and tender girles and lads of all ages, lye vnder stals in the streets by great companies, vnder hedges in the fields, and no man taketh them vp to bring them to some facultyto get their liuing, as is commanded, but suffer them to wallow still in idlenesse, vntill they be past to be reclaimed, falling into breach of the lawes and so are eaten vp with vntimely death, who if they had beene carefully prouided for, they might haue proued good members of the weale publike. It is no new thing, and would GOD it

might

might be now at the last cut off, or in some measure reformed. The root being cut in sunder, the branches would wither, for there are diuers occasions giuen and tolerated wherby they thus grow into these idle and vagrant courses: it semeth lawfull, for it is tolerable, that euery man at his pleasure may leaue his trauell, and goe to the Playhouse, Bowling-allies, Bear-gardens Ale-houses, Tauerns, and gaming, where they lose their time, consume their thrift, & offend the lawes of God and his Maiesty. And the sabbath day, which should be sanctified with prayer, and hearing of the Word, is prophaned with these accustomed euils. And out of these euils of idlenesse and loytering spring many noysome things, that blemish our body here, as filthinesse of the flesh, drunkennesse, gluttony, swearing and blasphemy, forgetfulnesse of God, and contempt of Magistrates, wherewith our abode here being grosly defiled, such will be our vnsauory dwelling, that our spirituall guest the holy Ghost, will refuse to abide with vs.

Therefore, O ye men of God, whom the Spirit of God directeth, flye these things, and follow after righteousnesse, godli-

godlineſſe, faith, patience, and meeknesse, fight the good fight of faith, lay hold of eternall life, whereunto ye are called, and haue profeſſed a good profeſſion before many witneſſes. Keepe on the courſe ye haue begun without ſpot, and vnrebukeable, vntill the appearing of our Lord Ieſus Chriſt, who onely hath immortality, and dwelleth in the light that none can attaine vnto, whom neuer man ſaw, neither can ſee. Vnto whom bee honour and power euerlaſting. Amen.

LEVIT. 18. 3, 4, 5.

After the doings of the Land of Egypt wherein ye dwelt ſhall yee not doe. And after the manner of the Land of Canaan whither I will bring you ſhall yee not doe, neither walke in their ordinances. But do after my iudgements, and keepe mine ordinances to walke therein, I am the Lord your God.

A Motiue to thankfulneſſe to God, for giuing vs King *Charles*, to pray for his proſperity.

I Do perſwade my ſelfe there needeth no motiue vnto ſuch as feare the liuing God, to be thankfull vnto him for giuing vs this admirable bleſſing

K.

K. Charls, in who howsoeuer our peace and the free vse of the Gospel is continued vnto vs, & allowed vs, we cannot but acknowledge that it was feared of good men, and wished of the wicked, that it might haue fallen out otherwise then GOD in mercy hath affoorded it. When we saw the Sunne to shine, and we were refreshed with the reflection thereof, we feared a storme: but when we saw the Sun altogether eclipsed, when it was taken cleere out of our sight, could we thinke so faire a day would haue followed so gloomy and blacke a morning? few did beleeue it, though all good men did wish it. But loe, the eclipsed is cleared, and the light againe appeareth, as when the Sun arises in his strength, he shineth in our Horizon comfortably, and all godly hearts are refreshed with the sweet beams of his sacred light. And right it came to passe, which was meritable, lamented of such as loue the light in respect there were that wished direfull darknes to couer our hemisphere, what could befal vs in this death in a time so dangerous, more acceptable, and more ioyfull than the Diadem to K. Charls, & his princely presence to vs? Surely, if we should not imbrace so high a bles-

ſing at the hands of the great King, ſwhich we now enioy with thankfulneſſe to GOD, and with loue vnfained to his Maieſty, I cannot but perſwade mee, the diuine power would turne all our comforts into calamities, our religion into idolatry, and our peace into warr. All muſt acknowledge, that it is the hand of Iehouah, that hath brought this great thing to paſſe farre beyond the opinions, but not beyond the deſires of ſuch as feare God, and beare true loue vnto their country. And all the world may know that he which is called Iehouah, is alone euen the moſt high in all the earth: and the bringing his Maieſty to vs is his worke, and to bring it to paſſe in peace, is maruellous in humane eyes. And therefore it is not anſwerable to our true duty to the King of Kings, to attribute this ſweet ſucceſſe of a matter of ſuch moment vnto human wiſdome, or to politicke counſell, which yet he bleſſeth for his children's ſakes, euen for our ſakes moſt vnworthy. Let God therefore haue the prayſe. Let King Charles be euer bleſſed in the dignity, for we are happy in him euen of Gods free grace, who by Dauid ſaith, when I haue a conuenient time I will iudge

righ-

righteously. And whatmore acceptable time could the Lord haue chosen for vs than now? than now, when so mighty a body was distracted, the head cut off, and the members diuided, insomuch as the foot had no assurance of the ayd of the hand, the hand doubtfull of the foot, and euery member distrusting each other. Oh fearefull guest of danger, likely to haue made a great flood of euils, for euen the great Princes of the earth, gazed and gaue ayme at our present perill, expecting some wonderfull issue of such a fearefull change. But the Lord looked downe from heauen, and tooke vs out of these great waters, and from the hand of strangers. Shall wee not therefore praise the Lord? Oh praise the Lord, he is great, and great is his power, yea, his wisdome is infinite. What would we haue said? What should we haue thought? How would we haue looked, if in stead of this our most lawfull liege Lord, there had come a vsurper? in stead of this religious Prince, there had come an idolater? If in stead of peace which he brought, we had war? What should the poore, humble, meeke and innocent, vnwarlike children of GOD do in this heauy case? An vsur-

per they could not obey, to an idolater they could not ſubmit, in warre they could not delight. And therefore needs muſt they haue yelded their neckes to the yoke, and their bodies to the ſtake, or their throats to the bloody men. But thankes be to GOD, it fareth farre otherwiſe; for God gaue our King his owne right, being heire thereunto, and gaue him vnto vs, with many admirable bleſſings. Inſomuch as we may ſay with Dauid, Saluation belongeth vnto the Lord, and thy bleſſing is vpon the people. And we may well acknowledge our ſelues bleſſed of God, to be in ſuch a caſe: And bleſſed be the Lord our God, which ſo loued our King (as the Queene of Sheba ſaid to Salomon) as to ſet him on the throne of England, becauſe the Lord loued England for euer, and made him King to doe equity and righteouſneſſe. Oh let vs therfore conſider this. And let vs goe on in the ſtrength of the Lord, and make daily mention of his praiſe: yea of his onely, for ſurely as in great loue hee hath done this for vs, ſo he expecteth thankfulneſſe at our hands: And where is our thankfulneſſe, which is moſt expreſſed by forſaking ſin, and cleauing vnto righteouſneſſe? In many things

there

there is an vniuerſall vnthankfulneſſe diſcouered amongſt vs, as Saint Iames ſaith, In many things we ſinne all: then all had need to looke into their harts, and whatſoeuer leuen of weakneſſe be found therein, (as in all fleſh it is and will be found) let vs endeuor to become ſtrong in the qualities of loue, and obedience to GOD and our King: and let vs teſtifie our holy and louing affections, by often calling to minde this high benefit, and by continuall practiſe of prayer in a true zeale, giue thanks to GOD for him in hart, whom we ſeem to commend with outward lippes, and to imbrace with our outward deuices. We are bound by a holy law to pray for the king, yea, were he a tyrant: and for Magiſtrates, were they neuer ſo cruell. And ſhall we not much more pray for our King, whō we ſe with our eyes to bring forth godly fruits of gouernmēt, whom we held in our harts to be the very true inſtrumēts of Gods ſacred loue towards vs, by whom the Lord worketh peace in our lands, truth amongſt vs, and plenty for vs? which bleſſings if we neglect, we muſt feare a change, for GOD in his wiſdome tryeth whether this token of his loue will moue vs to thankfulneſſe:

if not, he can call for new ſuits, and they will come ſpeedily vpon vs when we are moſt ſecure. It is a bleſſing farre more precious than the wiſeſt man can conceiue, euen that the King of kings hath done, in giuing his Maieſty a Prince of ſuch hope, as (if liuely tokens may preſage future high vertues) is like to proue the perfect image of his peerleſſe father. The bleſſing of the Lord be vpon the King, and vpon the Kings ſonne. And all that feare God, will ſay, Amen.

A thankſgiuing and prayer to God for the proſperity of our King.

O high, mighty, and mercifull God, the founder and ſupplanter of Kings and Kingdomes, we that haue receiued thy bleſſing of long peace and freedome of the Goſpell in the time of Iames thy ſeruant, and our late King; who being the inſtrument of our comfort in thee in his daies, whom thou haſt taken away in peace, and continued thy peace by thy ſeruant Charles, whom thou haſt in like mercy raiſed for thine owne glory and for our comfort: we render vnto thee al thanks

and

and praise for him, whom thou hast not only made our King, but hast qualified his princely heart with heauenly gifts: thou hast not onely made him King ouer thy people as thou madest Saul, but thou hast endued him with wisdome and peace like Salomon, and with equity, mercy, righteousnesse, like Dauid: wherein thou hast shewed thy vnspeakeable loue euen to vs, a people as it were shut vp on all sides, with feare of future calamities, threatned abroad, endangered at home, and many wayes deserning thy iudgements to light vpon vs, for our sinnes and security: yet thou like a Father that hast no desire to punish according to our faults, hast put a new song into our mouthes, euen the song of deliuerance out of many dangers, by granting vs this blessing, a King fearing thee, the King of kings; for in fearing thee, he shall serue thee; in seruing thee, he shall please thee; in pleasing thee, he shall worke righteousnesse before thy people, he shall reioyce to goe before vs thy people into thy holy temple.

Oh blesse his royall heart with heauenly vnderstanding, conforme his affections to loue thee, prepare his will to doe good vnto Sion, and strengthen his

his hand to the building vp of Ieruſalem. And let the tokens which we haue ſeene of his moſt gracious and bleſſed inclination, bring forth daily more and more fruits of an holy converſation before vs, that his godly example may ſtir vs vp to an holy imitation of his ſacred vertues, that both he our King, and we his people, being knit together in a holy Vnion, may conioyne in one heart, and one conſent of doing the things that may beſt pleaſe thee.

And although by reaſon of our ſundry and manifold tranſgreſſions againſt thee, we deſerue not ſo high and rich a treaſure as a King, to gouerne vs with mercy and iuſtice, but rather one that would vſe malice and ſeuerity, yet continue thy louing hand ouer him keepe him as the apple of thine eye, defend him with the ſhield of thy prouidence, let none be able to touch the hemme of his garment, or a haire of his head but in loue. Daunt the hearts of all that wiſh his hurt, diſcouer the practiſes of the wicked that wait opportunity to touch him in will, that their deuices become fooliſh, and let their armes wither, and their power be as a reed in the fire. Beare him in thine armes, couer him with thy wings, and be t

beat them downe that rise vp against him round about, as thou hast formerly done, when hee was deadly beset with blood-thirsty men, the experience whereof imboldneth him to trust onely in thee, and maketh vs to thinke that thou hast preserued him for the aduancement of thy glory amongst vs.

And therefore Lord, let all his foes be beaten downe on al sides, and let none of them be able to stand in his presence Giue him peace abroad, and loue of his subiects at home. Beautifie his crown with the most glorious ornaments of godlinesse, like Dauid; of wisedome, like Salomon; of faith, like Abraham; of power, like Iosuah; of zeale, like Iosiah and Hezekiah, that hee may continue for a spectacle of sincerity many yeres, and that his seed seeing the integrity of their godly Father, may neuer decline from his wayes, that we thy people may euermore celebrat thine euerlasting prayses for him. Hearken (O God) from heauen, and heare him when hee calleth vpon thee, and hsare vs when we call vnto thee for him. Thou art his strength, thou art the author of his and our perpetual safety. Giue him thy iudgements, O Lord, & thy righteousnes vnto his counsellors,

that they may iudge thy people with iustice, and thy poore with equity: let the mountaines bring peace, and the little hils righteousnesse vnto thy people: let there be no decay, no leading into captiuity, nor no cause of lamentation in his dominions. But let thy truth preuaile, let thy peace continue, let thy word breake forth, and the glorious beames thereof shine to the banishment of the obstinate and stiffe-necked ignorance of such as delight in error. Exalt thine annointed, let thy right hand assist him, and thy arme hold him vp, that no enemy preuaile against him, so shall hee sing forth thy praise, and wee thy people euer more giue thanks to thee.

Be glad ye righteous and reioyce in the Lord, and be ioyfull all ye that be vpright in heart, Psal, 32, 11.

A motion to Prayer, that God by his holy Spirit will teach vs how to pray.

God is willing & ready to giue his Spirit

LEt vs consider how willing and ready our good God is to hearken vnto the desires of all such as hunger and thirst for the riches of his grace,

grace; without which, such is our poverty, that we know not what to aske as we ought: But the spirit helpeth our infirmities, and maketh request for vs with sighes, which cannot bee expressed. And although that flesh and blood bee so corrupt, that it alwayes groveleth on the puddle of worldly cares, and the better part, namely, the inner man, in the meane time is forgotten, and standeth endangered to fall into many evils, yet having the earnest of the Spirit, we may boldly come vnto our God, who hath promised to send the same: if wee aske it at his hands, he will giue it in such abundance and full measure, that by the vertue thereof we shall be able to pray according to the will of God. This is the Comforter which Christ promised to send vnto vs; euen the holy Ghost, which should teach vs all things; and without it we know nothing. And alas what were it for vs to fall downe before God in most reuerent outward manner, powring forth a huge heap of words from the lips, not hauing this inward direction? Surely it were but to spend time to no purpose: It is the Spirit that cryeth in our hearts, Abba rit of God, are vanie

to t' em that pra for it.

Wee know notwhat to aske without the Spirit. Rom. 8. 26, 27.

Flesh & bloud ignorat of things necessary to be prayed for.

2 Cor. 1. 22. and 5. 5. Rom. 8. 17.

The spirit of God the promised Cõforter. Ioh. 14. 26.

Words without the spi

The effect of the Spirit.

Father,

The spirit of manvnderstandeth onely outward things. 1 Cor. 2 11. v. 4. 15.

Father. The spirit of man knoweth only the things that are of men: but the spirit of God knoweth and discrieth the things that are of God. And the naturall man perceiueth not the things of the spirit of God, for they are foolishnes vnto him. But he that hath the spirit of God, he discerneth al things. Let vs therefore pray in the holy Ghost, let vs pray alwayes with all manner prayer and supplications in the spirit.

The spirit of God discerneth all things. Iud. 12. Ep. 6. 1.

And let vs pray continually for the aid of this sacred guide, the holy Spirit of God, which will both moue vs vnto, and direct vs in all things that are requisite to the due performance of this godly exercise.

The Prayer for the ayde of Gods Spirit.

FOr asmuch (deare Father) as euery man liuing is of himselfe, before thee, as a beast, neither knowing thee, nor the things concerning their owne duties vnto thee: I, as one of the most peruerse, filthy, and corrupt, doe here humble my selfe before thee, begging at thy hands that which thou hast promised to giue vnto as many as aske it of thee, thine holy Spirit, that sacred Com-

Comforter, which reuealeth thee and thy will to the simple and ignorant, which also stirreth vp the mindes and inward affections of thy children to cal vpon thee, it prepareth the hearts, and openeth the mouthes of thy children to celebrate thy name. Bestow it therfore, good Father, bestow it vpon me thy poore creature, and vpon all thy children. And grant that although all of vs are of corrupt affections, and of polluted lippes, yet we may be sprinkled with that heauenly Hope, that we thereby may haue our hearts cleansed from the corrupt affections of the world, and the eyes of our vnderstanding opened, that we may see the good things that we would aske, that our feet which are fettered with the cares of vaine things, may be set at liberty, that we may walk the right way vnto the kingdom of heauen, that the hands of our soules may apprehend and take hold of the riches and righteousnes of thy Sonne Christ Iesus: And that by the aid of the same spirit, we may cast off all impediments, lets, and incumbrances that detain vs from comming vnto thee. Sanctifie me within and without, wash me and I shal be whiter then snow. Let thy truth and thy spirit meet

inæt together in my soule, that my prayer may enter into thy presence, and that thine eares may incline vnto my humble petitions; so shall I declare thy louing kindnesse in the morning, and thy truth in the night.

Thou knowest whereof we be made, thou forgettest not that wee are but dust, an vnprofitable people: not fit apt, or able of our selues to pray vnto thee, or praise thy name.

Wherefore, good Father, enlighten vs, and teach our heart rightly to conceiue, and our tongues freely to speak what may be to thy glory and our comfort: allure vs to seeke thee, and grant that our harts may reioyce in thee, and that wee may liue and dye in thee. Amen.

Let vs now seeke the Lord, let vs seeke his strength: yea, let vs seeke his face continually, Psal. 105. 4.

O Lord increase my faith.

A motion to a prayer for the forgiuenesse of our sinnes.

HAuing thus cast our selues downe before our God in true humility,

where-

wherein we haue acknowledged that we are so polluted with sinnes, and so tyed with the chaynes of death, that there is no euasion or meane in our selues, or by our selues to escape the snares of Satan, that lurketh like a roaring lion, seeking whom hee may deuoure: Wee must now endeuour to find out the meane, how to be made at one with, and be reconciled to our God againe. Wherein thus much we are first to consider, that as by Adam all men haue sinned, and haue deserued death by sinne: euen so by Christ we are cleansed from sinne, and standagaine in the fauour of God the Father by faith in him: Whom also we haue to be an Aduocate to God our heauenly Father, and hee it is that obtaineth pardon for all our sins. It is the passion and most innocent death of Jesus Christ the immaculate Lambe, which is a sufficient reconciliation for our offences. And therefore hee saith, If any man sinne, hee hath an Aduocate with the Father, euen Jesus Christ the righteous: That is, if any man acknowledge his offences truly before God, and that hee is sinfull, impure, and corrupt, and doth faithfully submit himselfe vnto the fauour of God in Christ

We must seeke how to be reconciled to God.

Christ reconcileth vs to our offended heauenly father.

Christ, without standing to iustifie himselfe righteous.

Who hath the benefit of Christs death.

Such an one hath the benefit of Christs death, and such a one shall be partaker of the deserts of Christ, wherin he shall obtaine pardon for all his sinnes. But he that will not thus throw himselfe downe before the Lord and cry out against his owne vnworthinesse, and say that he is a sinner, and vnable of himselfe to obtaine remission of sinnes, there is no place of mercy for such an one: For Christ came to call, not the righteous, such as were in their owne conceit, holy, pure, iust, and without sinne, but sinners (such as did so confesse and acknowledge themselues) to repentance. Such sinners as are sorry for their sins, and repent them of their euils, such Christ himselfe calleth, saying, Come vnto me all yee that labour and are heauy laden, and I will ease you. Our God is patient, and would haue no man perish, but would that all men should come to repentance. And therefore he sent his sonne Jesus Christ, to giue himselfe a ransome for all that repent and truly beleeue in him.

Mat. 19. 13
2 Tim. 1 15

Whom Christ came to call,

2 Pet. 3. 9.
Mat. 2. 28.

Christis our ransom.

Mat. 26. 28.

We were in bondage and captiuity, and he most frankely woke vpon him

to

to ransome vs with a great price, euen his blood, which blood he shed for many for the remission of sinnes: not for all, but for such as truly repent and amend their liues: for they that runne on still in their sinnes, howsoeuer they flatter themselues, they are left vnto themselues, and the mercies of Christ worke not for them: his death to them is none aduantage. And we therefore must take hæd, lest that we deceiue our selues with this, that hæ is the Lamb of GOD that taketh away the sinnes of the world: and that thereby euery man in the world is so included, and euery mans sins by him so taken away without repētance, that we haue scope to sinne, because hæ taketh it away. But wæ must take hold of his merits by faith, which faith will worke in vs a detestation of sin, and a desire to reforme euill in our selues, and to be reconciled vnto God in amendment of life. For it appeareth that the whole world was polluted and defiled with sinne, and that the whole world needed a meane to be cured of that great misery, and to that end came Christ, euen to saue all that repent, and beleæue the Gospell: to such is the glad tidings of saluation sent, as wel vnto the Gentile

They that run on still in sin, haue no profit of the merits of Christ. Io. 1. 29

The effects of faith.

The whole world was dead in sinne

All are called to salvation. 1 Ioh. 3. 10. 1 Pet. 2. 23.

as to the Iew; to the bond, as to the free; to all people and nations of the world: wherein appeared the vnspeakable loue of GOD, not that we loued him first, but that hee loued vs, and sent his Sonne to be a reconciliation for our sinnes: it was he that bare our sins in his body on the tree, that we being dead to sinne, should liue in righteousnesse, by whose stripes we are healed.

How we must repent.

Being then healed of this deadly euil euen of death it selfe, let vs speedily returne vnto our God in hearty repentance, casting aside and giuing ouer all the deceitfull workes of darknesse: and let vs pray that his will vouchsafe vs forgiuenesse of our sinnes, wherein of long time we haue liued: Let vs be earnestly sorry that we haue spent the time past of our liues after the lusts of the Gentiles, licentiously and wickedly, in wantonnesse, in lusts, in drunkennesse, gluttony, couetousnesse, and in abominable Idolatry. To day if we will heare his voyce, let vs not harden our hearts: but hauing layd open our weakenesse and infirmities, with an ardent desire to reforme our liues: let vs boldly approach vnto our mercifull God, who seeing vs a farre

off,

off, namely, vnfainedly purposing to amend our liues, he wil come with his Spirit and meet vs, and will embrace vs with the armes of his loue, and wil put on vs the robes of his own righteousnesse. Lo, his mercy is from generation to generation, to them that feare him. And therefore let vs feare no more, for wee are freely iustified by grace, through the redemption that is in Christ Iesus, whom GOD hath set forth to bee a reconciliation through faith in his blood, to declare his righteousnesse by the forgiuenesse of our sinnes that are passed.

God is ready to receiue vs, if we vnfainedly repent. Luk 15. 20. Rom. 3. 24. 25 Lu. 1. 50

O let vs not therefore despise the riches of his bountifulnes and patience and long-suffering, knowing that the bountifulnes of God leadeth vs to repentance. Let vs fall down before him therefore, and he will heare vs vp; let vs cry out, and he will heare vs; let vs fly vnto him, and he will come & meet vs, and imbrace vs. If our sins were as red as scarlet, he will make them as white as snow. Therefore will euery man that is godly make his prayer vnto him in a time when he may bee found. The Lord redeemeth the soules of his seruants, and none that trusteth in him shall perish. I should haue fainted,

Psal. 32. 6. Psal. 34. 22.

ted, but that I beleeued to ſee the good-neſſe of the Lord in the land of the liuing, Pſal. 27. 13.

A confeſſion of ſinnes, with a prayer for forgiueneſſe, and for faith and zeale to pray.

O Thy mighty and moſt wiſe God, louing and moſt mercifull Father, who of thine infinite power haſt created me, of thine inestimable loue haſt redeemed me, and of thine incomprehenſible prouidence haſt hitherto preſerued me, and haſt brought me vp like a moſt carefull father, euen ſince the time I was a very little lumpe of corrupt fleſh, and haſt nouriſhed me, and trained me vp vnder thine owne protection, guarded me with thy hand, and defended me as vnder thy wings: and aboue all, thou haſt taught me in great meaſure to know thee: thou haſt ſowen in my ſoule the ſeeds of true knowledge, and haſt often watred the ſame by thy word, and fructified it by thy grace: Yet haue my corruptions (deare Father) letted and hindred the growth of it, and hath not ſuffered the increaſe of ſpirituall things ſo to appeare in my life, as may make thine Elect to glo-

glorifie thee my heauenly Father for mee. But contrariwise haue I preuailed in reducing mee, as the godly may well say, they are ashamed of me: And the wicked to say, There is no feare of God before mine eyes. Such and so grosse and euil hath beene my outward behauiour.

How then (deare Father) is it in mine owne eyes, when I look carefully into my owne corrupted imaginations, which although they haue not alwayes broken out into the view of mortall men, yet are they seene of mee, and I (Lord) doe find them to appeare fearefull before the eyes of my guilty conscience. But when I cõsider thy wisdom and thy knowledge, and thy iudgements, how thou seest and findest out and punishest the least of our sins, and our most hidden faults. Oh what a terrour ariseth, as out of a bottomlesse pit of despaire: what shall become of me as of mine owne deseruing? Then I am forced to deny mine owne worthinesse, and cry vnto thee, Lord be mercifull vnto me a sinner.

And considering that I cannot see, nor remember all my faults, I fly vnto thee, and pray thee, not to remember my secret sins, the sins of my youth,

done

done partly in ignorãce, partly by neg-
ligence: And the offences of my ripe
yeares, committed (I must needs say)
either willingly or wittingly: Oh, who
can answer for his sins? who can put
away his offences? who can couer his
faults? nay, who can make recompence
or satisfaction vnto thee for the wic-
kednesse that he hath done against
thee: And who can say his heart is
cleere? Can the eyes say they neuer
beheld vanity with delight? can the
tongue say it neuer spake idely? nay,
prophanely, nay in maner blasphemously?
can the feet say they neuer ranne
after vnseemly things? what part of the
body is cleere from sinne? for my part
holy Father, I doe confesse against my
selfe, that I haue sinned in all parts, I
cannot but be mine owne accuser, I
cannot but araigne my selfe, indite my
selfe, finde my selfe guilty, iudge my
selfe and condemne my selfe. Oh whi-
ther then shall I flye for pardon? to
whom shall I sue for release? Surely
he whom I haue offended, must pardon
me, he against whom I haue commit-
ted offence, he must release me, or else I
am cast away eternally. And this com-
meth to passe against me (wretch) for
that I haue made no better vse of the
louing

lone, because I haue not obeyed thy lawes, because I suffered my wicked will so to preuaile against thy heauenly will, and my corrupt affections to ouerbeare the sweet motions of thy grace. I cannot but confesse that mine owne peruerse nature hath rebelled against the sacred influence of thy Spirit, and hath been the cause why thy louing fauours haue preuailed no better with mee, why thy grace hath wrought no better in me, nor thy loue wrought more for mee. Oh what could I desire that thou hast not done for me, Thou hast shewed mee the way of life, but I haue taken the way of death: thou hast taught me truth, but I haue followed errour: thou broughtest me into the light, but I yet walked in darkenesse. The filthy and forbidden works of the flesh haue bewitched me, I haue strayed from thy lawes, and foolishly obeyed the law of lust and disobedience: by reason whereof thou hast fatherly corrected mee, and vpon any small repentance, and humiliation, thou hast both pardoned mee and releeued mee, yea, when I haue beene deseruedly, euen swallowed vp of infinit miseries. And yet, wretch that I am, I, forgetting thy louing kindnesse, haue againe and

againe

againe ſtart backe, and liſtned vnto, and conſented to the counſell of vanity, and that many times when I haue promiſed my ſelfe, and as it were fully reſolued to abandon the workes of darkneſſe, and to embrace onely the light of true and liuely obedience. And therefore Father, I now ſee and confeſſe it is not in mine owne power to obey, it is thy gift, Oh giue mee this heauenly gift, giue me a new heart, ſhape in me a new mind, giue me both ſpirituall vnderſtanding, and ſpirituall ſtrength, that I may incline my will and my wayes, to thy will and thy word. And that I may ſhunne the euills which I haue heretofore embraced, beare with my former weakneſſe, and pardon my former ſinnes, for Lord I am hartily ſorry that I haue ſinned, yea I am ſorry that I can be no more ſorry. But this ſorrow is thy gift, a ſorrow not to be repented of, but Lord make me truly to repent my ſinnes, and truly to reforme my life. And looke no more backe to my former euills, but remember thy mercies of old, and in thy mercies couer my ſins, and fill me with the ſpirit of truth to know thee rightly: giue me the ſpirit of loue to obey thee truly: giue mee the ſpirit of

ſanc-

sanctification, that I may liue sincerely before thee, that my conscience may be at true peace within mee, deale with mee as thou hast done with such as haue sinned, but not of malice, from the beginning, on whom thou hast had mercy, to whom thou gauest grace to repent, and whom thou redeemedst after thou hadst fatherly corrected them: for neither could Dauid, nor Paul, nor Peter, nor any, were they neuer so far sanctified of themselues, keepe themselues from sins, but the most righteous erre, and fall seuen times a day. And it is (good Father) in all, and must be also in me, thine owne free gift, the worke not of theirs, neither can it be of my flesh, but must be of thy spirit onely that wrought in them, and must worke in me repentance, reformation, and newnesse of life: And therfore Father in Iesus Christ, in whom thou art pleased to receiue sinners to mercy, be pleased to giue me spirituall wisdome, true faith, vnfained zeale, that I may know rightly, beleeue perfectly, & pray instantly vnto thee. And hasten thou, oh Lord, vnto the treasure-house of thy mercies, and out of the rich bounty of thy loue, bestow on mee such gifts as bring forth such fruits of acceptable

obedience, in the perfect knowledge of the myſtery of thy Sonnes incarnation, doctrine, death and paſſion, reſurrection, aſcenſion, glorification, and mediation, as may make me thy perfect regenerate Sonne: giue mee power and will to practiſe piety, to exerciſe faith and obedience, to become humble, patient, and louing, and ſo to mortifie my corrupt affections, as I may liue truly and loyally before thee; that I may with profit heare thee ſpeak vnto mee, and thou my comfort heare mee ſpeake vnto thee. And when I pray, make my prayers hearty, and mine affections conſtant in the ſweet contemplation of heauen and heauenly things, leſt vanities doe ſtill, as they haue done, withdraw my minde euen in my deuouteſt exerciſes: which hath béene the cauſe, deare Father, that I haue long and often cryed vpon thee and haue not béene heard; and often aſked, and haue not receiued; becauſe I haue cryed coldly, or aſked amiſſe. Therefore Lord Ieſu receiue my prayers, that I may obtaine grace, and thy holy helpe to comfort me in the time of my need.

O Lord increaſe my faith.

Another prayer for the forgiuenesse of sinnes.

O GOD of my saluation, I haue acknowledged my sinnes vnto thee, I haue not hidden mine iniquities: For thus (my good God) I thought, I will confesse my wickednesse against my selfe vnto thee, O Lord, forgiue the punishment of my sinnes: vnto thee, O Lord, I cry O my strength, be not farre from me, lest that if thou answer me not, I be like them that goe downe into the pit. Remember not the sinnes of my youth, nor my rebellions, but according to thy kindnesse remember thou mee, euen for thy goodnesse sake remember thou mee: gracious and righteous thou art, and thou teachest sinners in thy way. O turne thy face towards mee, let thy louing fauour and mercy euermore be extended, for I am miserable, sinfull, and poore. And I come vnto thee the fountaine of all helpe, forgiue my sinnes, wash mee, and I shall be cleane, let mee taste of thy old louing kindnesse, who hast euer beene ready to forgiue, euer ready to helpe, ready to receiue the complaint of the poore,

ready to receiue the miserable, to embrace them that returne from their euil waies, as appeareth by Dauid, by Peter, by Mary Magdalen, and many other, who repenting their sinnes, haue found fauour. Our fathers called vpon thee, and thou didst heare them; they trusted in thee, and were deliuered; they depended vpon thee, and were not confounded. Wherefore haue mercy vpon me, O God, haue mercy vpon me, according to thy great mercies, and according to the multitude of thy compassions doe away mine iniquities. O cleanse me from my secret sinnes, and couer my knowne sins with the righteousnesse of thy Sonne, remoue mine iniquities farre away from me, and be not angry with thy seruant for euer. O enter not into iudgement with me, for if no flesh before thee be iustified, what shall become of me, who haue so highly sinned?

Lord my God, full of mercy, I appeale vnto thee, I fly vnto thee, I rest vpon thee, leaue thy displeasure against mee: and howsoeuer weak and vnable I be to stand in thy presence, oh let thy spirit of strength hold me vp, and say vnto me, Feare not, for my grace is sufficient for thee. I take hold vpon thy

loue,

loue, and I rest vpon thy fauour in Christ, reiect me not, though there bee no good in me, powre downe that absolute good thing, euen thy grace, and let it direct me to amendment of my corrupt life.

Thou hast said, that thou art well pleased in Christ thy sonne: in him be thou also pleased with me, and receiue mee againe into thy loue, through his merits by whom euery sinner receiueth free accesse vnto thee. And although I for my part (most louing God) bee a vessell full of faults and filthinesse, although I be no more worthy to be called thy sonne, although I be a seruant most vnprofitable, yea, a withered and starued branch, who haue lost the quicknesse and vigor of thy blessed spirit, and am good, of mine owne proper nature, for nothing but for fire, yet good Father, haue mercy vpon me, haue patience with mee, cast me not from thee, but rather endue me again with a new spirit, and a liuely feeling of thy pleasure and will, and ableneſſe to doe thereafter, that I may fill vp the residue of my dayes in sincerity, in holinesse, in righteousnes, and in the due seruice of thee, in faith vnfained, and in all singlenesse of heart and soule, that from

hencefoꝛth, in ſtead of ſtraying from thee, I may dwel and be ſhꝛoꝛded vn-der the ſhadoꝛ of thy wings, that in ſtead of ſinne, ſwhich heretofoꝛe hath miſcarried me, I may imbꝛace piety, godlineſſe and true zeale: and in ſtead of ignoꝛance, ſwhereby I haue gone ſo long aſtray, I may take hold of the knoꝛwledge of thy ſauing truth. And let it be as a lanterne vnto my feet, and a light vnto my pathes, that ſo I may reſt ſafe in thee thꝛough a liuely faith ſwhich neuer deceiueth. And grant that I may carefully perfoꝛme ſwhat thou likeſt, hoꝛwſoeuer diſliking it be to me, and may ſwatchfully auoyd ſwhat thou lotheſt, hoꝛwſoeuer liking it be to mee. Foꝛ I acknoꝛwledge good Father, that fleſh and blond fauour nothing of the things belonging vnto ſaluation: but I ſwait in the ſpirit foꝛ thy louing kindneſſe & mercy pꝛomiſed in Chꝛiſt thy Sonne, in ſwhom I am bold with deepe ſighes of the heart to cry, Lord foꝛgiue mine offences, remit mine iniquities, couer my ſinnes, and lay not my foꝛmer-euils vnto my charge.

Good Father, giue the knoꝛwledge of ſaluation vnto me, and to al thy people, by the remiſſion of our ſinnes, thꝛough the boꝛwels of thy tender mercies, that

we

we may perceiue in our mindes both comfort, peace, and gladnesse of thy holy Spirit, which may beginne a new life in vs, pleasing thee. And for the better performing of our duties vnto thee, from henceforth quench all the corrupt motions of our mindes, striuing with thy diuine pleasure, and restore againe in vs the image of thy diuine light, which was lost; that being thus inwardly renewed in our mindes, we may reforme vs outwardly in our conuersations, and may sing aloud vnto thee, and may serue thee with gladnesse, and come alwayes vnto thee with ioy. Amen.

O Lord increase our faith.

Sing vnto the Lord a new Song, O sing vnto the Lord a new Song, Psal. 60 1. Sing vnto the Lord, and praise his name, declare his saluation from day to day: verse 2.

A short prayer for the forgiuenesse of sinnes.

O My Father euerlasting, mercifull and full of pitty, I doe acknowledge my selfe sinfull, whereby I haue

deſerued punishment in thy heauy displeasure, but I haue an Aduocate, euen Ieſus Chriſt the righteous, and he hath redeemed me from all feare of death, if I truly repent mine euils, and reforme my life according to thy will: wherefore, moſt deare Father, in him, ſanctifie me again, and waſh me cleane through his blood, couer mee with the precious and moſt glorious robe of his integrity and obedience, and in him forgiue my ſinnes; and for his ſake, remember them no more, but rather ſupply the wants of al ſpiritual graces and gifts in me, of faith, of knowledge of loue, of patience, of repentance, of obedience and true reformation of my life, that being renewed againe, and regenerate in him, I may mortifie all my corrupt and filthy affections, and liue in all holineſſe, righteouſneſſe, and true zeale all the dayes of my life, that when this fraile body ſhall returne to duſt, my ſoule may aſcend where Chriſt my Sauiour ſitteth at thy right hand, and at the time appointed, my ſoule and body may receiue the fulneſſe of the ioyes prepared for thine Elect in thy celeſtiall Paradiſe. Amen.

O Lord increaſe my faith.

A motion to a prayer tending to the obtaining of true mortification of sinfull affections, without the which we cannot please GOD.

HAuing acknowledged our sinnes and corrupt affections before our God, and in Christ his Sonne hauing obtained attonement with him, and yet resting in our selues sinfull & miserable, & of our selues vnable to obtaine fauour of God, and being obtained, not able to stand without his continuall ayd: we must seeke by all meanes to frame all our actions in his feare, knowing this, that it is not enough for vs to haue found the meane how to be reconciled vnto God, but we must vse the meane also, (being reconciled) to retaine and keepe him our fauourable God still, which is by mortifying the lusts in vs, which breake forth into his dishonor. We must leaue sinne. Yet this is not enough. We must also cleaue vnto righteousnesse, and exercise our callings to Gods glory: we must not onely eschew euill, but we must doe good; we may not onely seeke peace and attonement with God and man, but

We must seek to keepe the fauour of God.

It is not enough to forsake sin but we must cleaue vnto righteousnes. Psa. 1. 1. &c.

we must ensue and follow it. It is not enough for vs not to walk in the counsel of the scorner and wicked persons, or not to stand in the way of sinners, but we must delight in the Law of the Lord, and that not for a time, and then to returne to our vomit and vanity againe, according to the course of the world, who thinketh it enough to cease from euill for a time, and to serue the Lord at seasons ordinary, but we must exercise our selues in his Word, and that continually day and night: and we must gird vp the loynes of our mindes, and be sober, and trust perfectly on that grace that is brought vnto vs in the reuelation of Christ Iesus
Psa.1,2. as obedient children, not fashioning our selues to the former lusts of ignorance, but as hee which hath called vs is holy, so let vs be holy in all manner of conuersation, pleasing God, not making our boast of our owne hearts desire, as the couetous, who blesseth himselfe in his owne wealth and prosperity, and contemneth the Lord, grounding the foundation of our hope vpon vain things, wherby oftentimes we are stirred vp to execute things offensiue vnto God, which yet may carry colour of warrant by the Law of man:

man, wherein the inward affections of the heart appeare not onely not mortified, but rather reuined to sin. If wee duly looke into our desires, wee may find out few or none that truly tend to that mortification which is required, but rather to the aduancing of the pride of our flesh, against the humility of the Spirit. Let none thinke it irksome or tedious to learne this, that the first step to the perfection of a godly man, is to deny himselfe: which denial, is keeping vnder of all the corrupt motions which rise in our selues, and couet to breake forth in action contrary to that which our GOD hath commanded: & if that be hard to performe, that which is further required is more hard, and they are the words of Christ himselfe; If any man (saith hee) will follow mee, let him forsake himselfe, and yet that not enough; Let him take vp his crosse and follow me. And in another place, If any man will come after mee, let him deny himselfe, and take vp his crosse daily and follow me. Wee are commanded to forsake our selues, and to deny our selues: wherein we may see the great necessity of this mortification, and how seuerely it is enioyned vs. If we forsake our selues

Things may offend God which carrie colour to be lawfull.

The first step to become a godly man.

Mat. 16. 24.
Mat. 8. 34.
Lu. 9. 23.

We must forsake our selues.

whither shall wee flye, to leaue our selues? we must vnderstand, that we, as long as we are in the body, are at home in the flesh, where many corrupcions lurke: and therefore if we will forsake our selues, we must suppresse the euils of our selues, and by the spirit ascend vp from our carnall habitation, and dwell with the Lord in continuall contemplation of his will, in a daily desire to be with him: thus also must we deny our selues: for when the motions of the flesh doe as it were entreat the minde and soule to consent vnto that which is vnlawful, we must presently checke our selues, and in an inward godly answer repell the proud desires of the flesh, which sauour not the things that appertaineth vnto life, but vnto death, and therefore necessary to be denyed. Thus if we carry our affections within the compasse of the Lords good pleasure, we shall then easily attaine vnto the other part, namely, to take vp the crosse; that is, accept willingly the miseries, troubles, afflictions and persecutions which may happen vnto vs: but so long as wee are carried away with the allurings of the world and the flesh, wee shall say as Peter said vnto his Master (sauou-

We must deny the desires of the flesh

ring

ring of the flesh and not of the Spirit) Saue thy selfe, goe not to Ierusalem to fal into trouble: so shall we alwaies couet pleasing things, but perillous things; as riches, preferment, honour, ease idlenesse, negligence in our calling, excesse in buildings, superfluous diet, foolish attire, and what euill accompanieth not this? How dangerous is to please the flesh.

It is thought an easie fault, nay, no fault to be enuious, to be a glutton, to be drunken, to be a blasphemer, to receiue rewards against iustice, to bee partiall in iudgement, if it leane but a little awry, and especially if it bee not seene of men. Many grosse faults are thought no faults.

But this liberty of the flesh will be one day restrained, and Gods mercy detained from such libertines, who although they cannot, nor will forsake or deny themselues as yet, it may please God to rouze them out of their forgetfulnes, and strike their harts with such a feeling of his displeasure, that they may cast off their affections of the flesh, and measure all these thoughts, words and works by the spirit: and therfore it is good to pray vnto the Lord for his assistance therein, knowing this, that hee that cannot forsake himselfe, and deny himselfe, howsoeuer hee flattereth his Prayer necessary to mortification.

owne

owne security and integrity, wherein he foolishly perswadeth himselfe that hee followeth Christ, hee is farre from Christ, and surely he will say vnto him in the last day, I know thee not. It is not the buying of a Farme, the proouing of oxen, nor the marryage of a wife, that can excuse vs, continuing in the flesh and fleshly desires.

No excuse will serue.

Theob. seruation of the letter of the Law excuseth not 1 Thes: 5.5. 22.

It is not enough to obserue the letter of the Law, for then we may still continue man-slayers in wrath towards our brethren, we may commit adultery by lusting, we may sin in our communication, exceeding yea and nay. And therfore must we abstaine from all appearance of euill, and in all purity, both of soule, minde and body, through the power & strength of the spirit of God, endeuor continually to forsake and deny our selues, being made free from sinne. Let vs become the seruants of righteousnesse, and let vs giue all our members instruments of righteousnesse, in holinesse and pureness. When we were in the flesh, sinne had power in our members, bringing forth fruits vnto death: but now being deliuered from sinne, we must serue the Lord in newnesse of the Spirit, and not in our old conuersation. There dwelleth no

Rom. 6: 18, 19.

Rom. 7: 5. 6.

good

good thing in our flesh, for we may feel continuall rebellions therein, which repugne the law of the spirit: which law giueth strict commandement against the affections of the flesh, and would haue all the corrupt motions thereof to be vtterly denyed. And therfore let vs fight manfully against all manner of euils, in what degree soeuer they rise against the spirit.

Wee must carefully watch the doores of our hearts, with the weapons of the Spirit, lest that sinne creepe into our inward parts, which obtaining the consent of our minds, yea but a little, it will take such aduantage by pleading possession, that it will be hard to remoue it. And therefore let vs preuent the entry of sinne, by mortifying the deeds of the flesh, so shall it neuer beare fruit in vs to death. And surely if the Spirit that raised vp Christ, dwell in vs, our mortall bodies shall be quickened by the same spirit: and so quickened, that it shall bring forth the fruits of true mortification in vs. And then shall we be knowne to be the Sonnes of God, euen by the badge of denying our selues.

Wee must be watchfull against sinne.

Ro. 1. 15

Howwe may be known to be the sons of God.

Let vs pray therefore vnto the Lord, that he will sanctifie vs within, that he will

Rom. 12 16 will make our whole Lumpe holy, the root and the branches holy. If our hearts be pure, all our actions will likewise be pure. Wee must hunger and thirst for righteousnesse, if wee will be blessed with the righteous. Wee must runne the race of the godly, if wee will receiue the reward with the godly: We must subdue our enemies, and conquer our corrupt motions, as doe the godly, if we will be crowned with the godly. Wee must haue our hearts, hands, and all the parts of our body knit together in one consent, to the true forsaking and denying of our selues. The inward shew and outward affections must concurre in the same: so shall wee bee both outwardly approued, and inwardly assured, that wee haue the spirit of truth, and so consequently that we are the Lords, who will alwayes attend our safety, if we thus carry our selues before him.

The inward affections and outward actions must concur.

Reade the 15. Psalme, learne it, and haue it in thy heart, and obserue it in thy proceedings, and it shall teach thee what it is that is required of thee to become a fit man to enter into the kingdome of God.

The

The prayer for mortification.

O Righteous God, and mercifull Father, who art so pure & cleane, that there is no euill dwelleth with thee, no corruption resteth in thy sight: but he that walketh vprightly, he that worketh righteousnesse and speaketh the truth from his heart, hee is accepted with thee, such an one thou louest, such an one thou receiuest, and such an one shall rest in thy holy hill. But on the contrary, hee that walketh after his owne hearts desires, hee that yeeldeth vnto the corrupt motions of flesh and bloud, and cloaketh iniquity vnder the shew of godlinesse: such an one doest thou hate, such an one doth thy soule abhorre, and such an one shal not come neere thee: he may pray, and shall not be heard; he may cry and call, but thou wilt not helpe him. Wherefore my good God, sith there is required in all men, the sincerity and true inward zeale of the soule, and an absolute killing of the motions of the flesh, and mortifying of all fleshly affections, look fauourably vpon me, in whom do dwel an innumerable troope of foolish fantasies, and heape of sinfull affections. I finde

finde & feele, that though many times to will be preſent with me, yet to perfo̅rme is not in my po̅wer: ſinne doth preuaile; and death, through ſin, ſwalloweth me vp: ſo that I reſt in darkeneſſe of ſinne, and that by giuing ſcope vnto mine o̅wne perneꝛſe will. And ſo long, good Father, as I dwell in this houſe of fleſh and bloud, detayned dow̅ward with the pleaſing and entiſing things thereof, I cannot maſter my coꝛrupt deſires, I cannot bꝛidle mine affections: but in ſtead of true moꝛtification, I bꝛeake out into ſuch outrage, by conſent of all my members, that my affections extend, from conceiuing euill, to perfo̅rming of euill; from deſiring to ſinne, to commit ſinne, euen with gꝛædineſſe. And yet ſuch is my miſerable eſtate, being thus in my ſelfe, that fleſh and bloud flatteꝛeth it ſelfe, and concludeth, that whatſoeuer I purpoſe in an euill deſire, ſo that it bꝛeake not foꝛth into open groſſe wickedneſſe, that I am holy enough, and that I am as ſincere as is requiſite, and that I ſtand too fearfull of thy Iudgements, when thou knoweſt, that all and euery the leaſt conceit of ſin, bꝛeaking into action, in what couert ſoeuer, oꝛ meane degree

foꝛ-

soeuer, it by and by endangereth my soule, and deserueth sudden iudgment. And therefore let it please thee, that as thy deare Son, through thy surpassing loue, hath reconciled all such vnto thy fauour againe as are truly penitent: so let thy holy Spirit continually worke to the taming of mine vnbridled flesh, and let me, by the same Spirit, neuer leaue more and more to seeke and endeuour to subdue my grosse affections, vntill I come to a true and absolute mortification of all the euils that rise vp in me: so shall I deny and forsake my selfe, and follow thee: so shall I leaue my selfe, and come vnto thee: I shall hate my selfe, and loue thee: I shall conquer my selfe, and serue thee.

God Father, thou seest that I am most weake: and without the continuall working of thy grace, I cannot in any measure suppresse my desires, but rather they the more strongly rise in me: I cannot deny my selfe, but rather I deny the working of grace in mee: I doe not onely not mortifie my sins, but sinne rather reuiueth and becommeth strong in mee, insomuch as it bringeth forth fruit, not vnto life, but vnto death. Therefore I beseech thee sanctifie mee that I defile not my selfe

with

with the filthineſſe of the fleſh, to fleſhly things, howſoeuer they ſeeme to pleaſe mee. Let mee not be deceiued with the pleaſing iudgment of worldly men, who affieme ſinne to bee no ſinne, darkneſſe to be light, and light darkneſſe; Atheiſme to bee religion, and ſanctity to bee ſinne: couetouſneſſe to bee good huſbandry, and charity to bee folly: hatred and reuenge to bee manhood, and loue to bee cowardiſe: ſwearing to bee courage, and mœkneſſe to be madneſſe: pride to bee decency, and comelineſſe to be beaſtlyneſſe. Oh good Father, many are the enormities that riſe vp in vs, and defended not onely as things tolerable, but as things laudable. Oh mortifie therefore, mortifie theſe euils, let vs no longer be beſotted with the filthy fashions of the corrupt world, extinguiſh the flames of carnall deſires, repreſſe the raging luſts of the fleſh, and grant that wee may ſhunne, and with due watchfulneſſe auoyd all things that haue but the appearance of euill: that being thus inwardly ſubdued, I may make outward profeſſion, that whatſoeuer I dos, it may be ſimply grounded vpon the truth of a good conſcience in ſingleneſſe of Spirit, in newneſſe

of

life. And let mee still retaine this in
emory, that I cannot follow mine
wne will and thy word. I may not
part mine affections to the deeds of
e flesh, and the workes of the spirit.
cannot walk in darknesse and light,
e way of death and the way of life, I
nnot serue thee and sinne: direct mee
erfore, good Father, direct mee in my
hole life, and separate mee from the
orld and worldly things, and let mee
vel with thee in all godly meditations
d contemplations, and let me vse the
ings in this world, as if I vsed them
t, let me liue in this life as if I were
ad to sin: and being thus truly mor-
fied in the body, and quickened in the
irit, let me looke in continuall watch-
lnesse, for the dissolution of this my
rtal body, that my soule may ascend,
nd in the end, both in soule and body,
may for euer more enioy the eternal
y of heauen. Amen.

O Lord increase our faith.

A short Prayer for Mortification.

O My Lord mighty and mercifull,
who bidst create man in the be-
ginning simple, sincere, pure, & with-
out

out ſinne, in which his innocency
then repreſented thine owne image
which was pure and without ſpot
ſin. And yet ſuch was man, that he
from thee by diſobedience, whereby
corrupted his wayes, and became
vnlike vnto thee, defiled with all van
ties, wherin alas, we all of vs wallow
the moſt with greedineſſe, and all in
uermuch neglect of our duties: whe
fore moſt deere Father in Jeſus Chri
create in vs new thoughts, new af
ctions, and new wills, ſhape in vs tr
obedience, that we all may mortifie a
kill all ſinne, and vaine inclination
which in vs riſe vp againſt thee. L
ſinne no longer beare rule in vs: but
thy grace more and more abound, th
all that we doe, think, or ſpeak, may
ſauoring of our godly deſires of h
uen and heauenly things. And let
earthly and carnall delights becom
no price in our hearts, that ſo we m
be approued, not onely before men to
as we ought, but of thee, to be as th
requireſt, in Chriſt Jeſu our Lord.
men.

O Lord increaſe my faith.

A motion to prayer, tending to the obtaining of the kingdome of God.

IT hath pleased Almighty GOD in great measure of mercy to call vs home vnto him, to confesse our sins, which although they be great and many, yet through the abundance of his loue, he hath taken them away through the merits of his Sonne: and onely craueth this, that we will forsake our selues, and follow him: wherin we are moued to seeke the Lord our God, and to frame our selues vnto that course that may bring vs wholly vnto him, being the fountaine of all goodnesse, which wee can receiue either in soule or body.

And forasmuch as hee saw the corruptions of our hearts to be such as they brought forth often times peruerse and contrary desires, tending most especially to worldly and fleshly things, he in fauor directed vs especially what to craue at his hands, namely, To seek the Kingdome of God, and the riches and righteousnesse thereof: and then all things necessary both to body and soule shal be administred vnto vs. In-

somuch

somuch as it appeareth that the foundation of all our petitions tending to bodily releefe, must be builded, not vpon our owne rash conceits, as to aske what our naturall disposition will lead vs vnto: but to seeke the word of God, the knowledge of Christ: & the things of the body being of small moment, shal be cast vpon vs, by the louing prouidence of our good God. Although indeed the kingdome of GOD be not meat and drinke, it consisteth not in the outward man, as in promotion, in riches, in beauty, in honour, in health, in friends, nor in whatsoeuer pleasures of flesh and blood, no not in ceremonies and traditions, inuented by man: not in the outward word, neither in whatsoeuer is seene with the externall eye: but it consisteth in spirituall fasting, taste, and vse, in the sincere and pure knowledge, exercise, and comfort of the Gospell of Iesus Christ, performing the will of God here in earth.

Rom. 14 17.

Where in the kingdome of God consisteth.

And herein it is required, that we be poore in spirit, to hunger and thirst for righteousnesse, to be meeke, to be mercifull, to be pure in heart, and gladly suffer persecution for righteousnesse sake. We must be louing, liberall, pitifull, patient in troubles, & in al things we

Mat. 5. 3 4, 5, 6.

we must frame and conforme our words, workes and thoughts, to doe the will of our heauenly father.

To him we must fall downe to bee strengthened in faith, without which wee cannot attaine this kingdome; the liuely and effectuall word, which that it may bee purely preached without fraud, deliuered without vaine-glory, receiued and practised without faltering or feare, wee must pray vnto our God, who hath promised and will performe, to send vs his ayd, to keepe vs vpright in this glorious path to eternal life. And we must pray vnto him, that he will make our vnderstanding capable of the truth of his will, and what hee requireth at our hands in seeking of this his kingdome, that hee will frame our liues in al simplicity of faith submitting our selues vnto his word, casting down our owne imaginations and euery proud conceit of our selues: that through meeknesse in true knowledge and obedience, wee may be made euer meet partakers of the euerlasting kingdome of God.

Hauing obtained this spirituall feeling of the will of God in his word, & being sealed vp through faith in a longing desire of all spirituall perfection,

let vs proceed to the execution of our callings, which may answer the commandement of GOD herein. Let vs continually seek new and daily meanes by hearing the word preached, by stirring vp one another, and by giuing sacred examples of vertue and godlines, that our callings may be made sure, to bee founded and established in this kingdome.

Then may we freely approach vnto our God, and he will receiue vs: we may call on him, and he will heare vs: we may begge of him, and he will giue vs all things necessary for body and soule. Hee is our Almighty King, and hee will defend vs: he is our mercifull God, and hee will releeue vs: and he is our mercifull Father, and he will feed vs, clothe vs, and teach vs: and at last he will crowne vs with the glory of his Sonne, he will make vs as the Saints in heauen, and we shall receiue the inheritance of euerlasting blisse. And therefore let vs seeke and pray vnto him, that we may obtaine this principall and chiefe foundation of all true comforts in this life, the kingdome of his Sonne Christ Iesus.

The

The Prayer for the kingdome of God.

O Most gracious God and louing Father, it hath pleased thee to command vs, first, and before al things to seeke thy kingdome, and the riches and righteousnesse thereof, with promise, that then all things necessary for body and soule shal be giuen vs: wherfore (good Father) sith that our vnableneſſe is such, that we cannot attain vnto this high matter of our selues, vouchsafe to prepare our hearts, that at this time and alwayes we may aboue all things hunger and thirst for this righteousnesse, the absolute meane of our true comfort: without which all our comfort is but care: our wisedome but foolishnesse: our glory but shame: our riches but pouerty: our godlinesse but impiety: and all our prayers sinne. Wherefore (good Father) I humbly pray thee, in the behalfe of all thy children, that thou wilt powre into our hearts a godly consideration of our imperfections, not being endued with this integrity: that we may see our pouerty and nakednesse, not being enticed, and clothed with this riches, and

seedes of sanctity: that we may feele how ready we are to pine for want of this food of our soules, thy sacred word, the glorious Gospel of Christ, wherin consisteth this Heauenly Kingdome, which Kingdome, O Lord, teach vs to finde.

Endue vs with thy holy spirit: powre into our hearts that sacred gift which thou hast left for our comfort, to leade vs vnto this kingdome, that may direct vs in all truth, that may manifest to vs the knowledge and exercise of thy word, wherein resteth that spirituall happinesse, which here by faith we see as a shadow farre off, which one day shall be manifest to our absolute ioy and saluation.

In the meane time, good Father, sanctifie our harts with heauenly contemplations and sanctified meditations, that our ioy which now is but in part, may be daily inlarged through the holy fruits of loue to thy Law, faith in thy promises, and of hope that our ioy shall be full at the appearance of thy Sonne. So shall the kingdome of thy Sonne appeare in vs, and we which wander in the darknesse of this polluted world, shall appeare manifestly to be the heires of thy kingdome, through faith

faith testified by the fruits of a sanctified life.

And to the end, good Father, that thy kingdome may daily more and more appeare and increase, grant free and comfortable passage to thy Word and Gospel of Christ, that it may be plainly purely, and plentifully preached: and vouchsafe to increase the number of the Labourers in this Worke, who may faithfully and diligently worke therin: that through the same, thy people, which now sit in darknesse, may be enlightned: that such as are farre off may come neere: and they that are without, at thy good pleasure may be brought into this Kingdome: that we may all put on that sanctified garment of a new life, & sincere conversation, which may approue vs to be thy children, and citizens of thy kingdome: and that as becommeth thy sonnes, we may bee reformed in our liues.

Giue vs thine holy Spirit, that we may beleeue thy Word, and thereby so direct our liues, that wee in all vertuousnesse and godlinesse of conversation may finish our course vpon earth: and afterward liue with thy Son in eternal blisse. And seeing, Thy Kingdome is not meat and drinke, neither consisteth in

ceremonies and traditions deuiſed by man, neither commeth it with obſeruations, neither is it in word, but in righteouſneſſe, and peace, and ioy in the holy Ghoſt, and in power: Grant that we all may be truly regenerate and borne anew by the holy Spirit, and may no longer ſpend the dayes of our liues in the luſts of the fleſh, in the vanities of the minde, and in pride of life. But may eleuate and rayſe vpward all our affections, euen to thy holy hill, from whence commeth the life wherin we liue, the helpe whereby wee ſtand, and the power whereby we are defended. And bee thou preſent (good Father) in all readineſſe to ſupport vs being weake, to releeue vs being poore, and to traine vs vp in all heauenly knowledge, being altogether ignorant.

And let euery of thy children that thirſt after that righteouſneſſe, be filled with all good things within and without, that wee may goe forward in daily exercife of pietie and godlineſſe, in knowledge, in faith, in loue, in hope, and in true zeale, that we may liue within the compaſſe of thy fatherly protection, dye in thy loue, and be in the end crowned with the glo-

rious

rious merits of thy Sonne in heauen. Amen.

O Lord increase my faith.

A short prayer for the obtaining of the kingdome of GOD.

O thy Father, mercifull and euerlasting, be mercifull vnto vs, and giue vnto vs a feeling of thy blessed will, open vnto vs the way of true knowledge, prepare our steps to walk aright, that in all the course of our liues, we may be guided aright, and fauor more of heauenly than of earthly things: and let our whole delight bee to meditate righteousnesse: let vs embrace equity, and execute Iustice; let vs abound in loue, mercy, sanctity, and true holinesse, and furnish vs largely with all spirituall graces, whereby we may continually seeke thine euerlasting kingdome, and practise the righteousnesse thereof for euermore: illuminate our vnderstandings by thy Spirit, and let thy word be our whole comfort, and the vse thereof our continuall delight. And abandon from our thoughts all superfluous cares of

worldly things, that wee may ſhew our ſelues, by a continuall holy meditation of thee, and of the things aboue, and may vſe the things of this life, as if we vſed them not, knowing this, and aſſuring our ſelues by thy promiſes, that if wee ſeeke and couet to haue our conuerſation on things ſpirituall, all carnall things expedient ſhall be giuen vs by thee, to whom be praiſe for euer. Amen.

O Lord increaſe our faith.

A moſt neceſſary motion to a Prayer, tending to the comfort and preſeruation of the Church of Chriſt, worthy to be duly conſidered in theſe dayes.

There is none ſo ignorant but well knoweth, and is fully ſatisfied, that our good God, by the operation of the ſpirit through the preaching of his word, hath gathered together a great multitude of people out of all parts of the world, whom he hath endued with the knowledge of himſelfe, and whom he hath choſen ſincerely to ſerue him, to call on his holy name, and to cele-

brate

brate his prayse in this world: which company of people, though farre and neere scattered, he hath so united and knit together in one faith, in one baptisme, and in one sincere course of doctrine, taught and left vnto vs by Christ our Sauiour, that hee our Sauiour disdaineth not to call them his Church in whom hee will be serued, and in whose hearts and soules he vouchsafeth to dwell, euen by his holy spirit: he disdaineth not to accept this Church as his spouse and wife, affording himselfe to be her husband: he is the head, and this faithfull company the members: this Church of GOD is holy, it is sanctified in Christ Iesus, and euery member thereof is a Saint by calling. Whosoeuer is of this fellowship and company, and is truly ioyned vnto that head Christ Iesus, is so separated from the wicked, that hee liueth in Christ, and Christ in him. And forasmuch as we all know that Christ our Sauiour, when he came in the flesh, and being present in the world, though hee were Lord of all, became as a seruant, humbling himselfe, and was of no reputation among men, but was scorned derided, whipped, spit at, and in most base manner abused, and at last he was

How the whole strength is knit together, though the members be scattered.

Ephes. 1. 22. 2 Cor. 11. 2. Reuel. 21. 9. Eph. 1. 5 Col. 3. 24. 1 Cor. 1. 2.

Euery member of the Church is ioyned vnto Christ. Mat. 28 18. Col. 2. 13.

crucified: yet was he pure, innocent, stedfast, patient, faithfull, and did love his enemies, and prayed for them. All this he did, and suffered, to the end that his Church, and every member thereof, should learne of this their head, and be guided by this their husband, how and in what course to carry themselues in this present world.

The spirit of God dwels let in his Church

And for that man, of himselfe, is ignorant and weak, he hath left his own example for his children to follow, and his spirit to guide this his Church, that it step not aside to an vnknowne husband, but that in all obedience they should performe what he commandeth, and carefully auoyd what hee forbiddeth.

Christ being now ascended, and sitting in the heauens at the right hand of his Father, hath left vs his Church as his image, here in earth to be scorned, scoffed, whipped, afflicted, persecuted, and euen massacred, murthered and spoiled by the enemies of his crosse. And every member of his Church must lay downe his account beforehand, and reckon what it will cost him, and hee shall finde that it will amount vnto no lesse than persecution, trouble, enemies, and euen death it

selfe,

selfe, if he will truly follow his master Christ. And this portion is the very badge whereby his Church and the true members thereof are knowne. It is the touchstone and tryall of our professions. And to the end that wee may the more exactly follow him, hee commandeth vs to forsake our selues, and to take vp his Crosse, and patiently abide and beare whatsoeuer tryall shall be layd on vs by his enemies, who if they spared not him being the head, they will not forbeare the members: If they called him, euen our master, Beelzebub, what reproch will they not giue vs? If they crucified the Lord of glory, much more will they persecute his children.

The Church must suffer persecution.

It appeared as soone as the Master was taken away, the seruants were despised: when the shepherd was gone, the sheepe wandred abroad, and all the children of God were tried, Some by mocking and scorninges, some by bonds and imprisonment, some were hewen in peeces, some stoned, some were slain with the sword, some wandred vp and downe in sheepe skinnes, destitute of comfort, afflicted and tormented, some wandred in the mountaines and in the wildernesse, hiding themselues in dens

The losse of Gods children.

Heb. 11. 36. 37. 38. 2 Cor. 11. 24. 33.

&c.

of the earth, and none escaped the hand of the enemy, and yet they were such as the world was not worthy of.

Saint Paul the Apostle was mightily persecuted of the Iewes after he became a member of this Church. Peter and Iohn were also bitterly persecuted. Act. 4. 3. Stephen most miserably handled, and Act. 6. at last stoned. All the Apostles and 12 Disciples of Christ were persecuted, Act. 7. and hauocke was made of the Church 58 Act. 8. of God, insomuch as all such as tooke 15 on them the profession of Christ, or had but the name of Christians, were forced to taste of the cup wherof their master tasted. And we that follow them in profession, must be contented to follow them in troubles, to take vp his crosse, and to beare what the world will lay Pſ. 11. 2. vpon vs. There is no way to the kingdome of heauen but by Christ, and there is no way to Christ, but by tribulation.

Pſ. 3. 21. The wicked doe continually seeke to oppresse such as are true of heart, they make sharpe their swords, they bend their bowes, and dispose their arrowes in their strings, counting to shoot at those that feare God. The kings of the earth band themselues, and the princes of the world assemble themselues together

gether against God and his Church. England, since it hath come to the taste of true Religion, hath tasted, how true it is that is said, That they that will liue vpright-ly, shal haue many that will rise vp against them. How hath the rage of Satan appeared against vs, with bitter threats from Spain, with excommunications and condemnations from Rome? how haue we bene labonred to haue bene seduced by Priests and Seminaries, from our wonnden loue and duty, not onely towards her late Maiesty, and our present King, but towards our GOD? if cursings, if blessings, if dissuasions, or persuasions, if threats of hel, if promises of heauen, if throwing down, or exalting high, if feare of fire and sword could haue preuailed, we had fallen and forsaken God ere this day. How haue they sought the death and destruction of our late gracious Queene, and graue Counsellors, by enchantments, by magicke, by murther, and by all deuillish practises? Haue we not bene enuironed by fleets of foes by Sea? by armies of rebels by land, and endangered by hidden traitours at home? hath there yet any of their conspiracies preuailed? hath not GOD stood in our defence? The practise of enemies of the Church of God.

defence? hath not our Christ, the head of our Church, stood in the gap against their treacheries and conspiracies? and doth there not herby appeare a Church Militant, a Church still driuen to defend it selfe? and a Church malignant, a Church fraught with malice against the truth? a Church offended, and a Church offending? a Church suffering, and a Church persecuting? and who doth not see how manifestly it appeareth, that our Church is that Church which resembleth our head Christ Iesus in suffering, and the other to be the Church, resembling their Father the Deuil, by massacring and killing? who seeing his kingdome to be neere at an end, and noting how his Church, and the Reprobates company diminisheth, beginneth to enkindle the coles of dissention betweene Kings and Kingdomes, and stirreth vp traitors vnder colour of teachers, murtherers in the name of Catholiks, and Deuils vnder the habite of Religion, by whom the whole world is at this day set in a flame, and they labour by all meanes to pernert with the venome in their tailes, the consciences of all true Christians, and where they see they cannot prevaile by the truth, they seeke it by tyran-

A Church militant and a Church malignant.

tyranny? In the place and stead of mercy, they vse massacres: in stead of peace, which the truth embraceth, they stirre vp warres: and in stead of loue, (the badge of Christians) they execute all hatred, euen to blood. If we looke into late yeeres, we shal find in France how thousands of the Church of God haue beene murthered, some in their beds, some in the streets, some in the temple, some preaching, some praying, and whosoeuer was noted to serue GOD aright, was swallowed vp in this diuelish fury: and for that the more they striued to suppresse the truth, the more seeing it to preuaile, they by the instigation of the adulteresse of Rome, proceed on to new deuices, sparing neither old nor young, great nor small, but take all by the throat, euen their Kings, and with butcherly hands, defile their palaces with most cruel murther, killing euery innocent, euen such as can but name the Lord Christ, and him serue as their onely Redeemer in the lowest measure, doe they most cruelly cut off with vntimely death.

Is it not therefore high time for the poore Church of God, in regard of this bloudy worke of the Deuill, to powre forth

forth continuall ardent prayers vnto our God for his present helpe in this trouble? And howsoeuer we rest in great measure freed from massacres and open murthers here in England, through the louing hand of our good God, yet are we not without continual occasions, to moue vs to godly supplications, that God in his mercies will continue our fauourable God for euer, and that he will be still mindefull of vs, that we fall not into our enemies hands, who (as we see) practise by all kinds of policies to presse in vpon vs, to deale with vs as they haue dealt with other nations: nay, to make vs to be no more a people. The remembrance of our little persecution, in the time of Queene Mary, may moue vs to due obedience vnto our GOD, who did speedily deliuer vs by the gracious hand of our late most sacred Queene Elizabeth, in whom, vnder our good God, we were for the space of four and forty yeeres compleat, so happily defended, that we haue had free scope to serue our God in truth: and the same God that raised her, and hath taken her away, hath most prouidently and louingly sent vs a King that maintaineth the same truth, whereas we see other nations

England hath great cause to pray.

The persecutiõ in Queen Maries time, a meane to pray now.

tions to be so suppressed by the heauy hand of the wicked man, that none dare stand to professe God, but with present torture or feare of death.

O let vs therefore be thankfull to our God for his helpe in al former dangers, and pray that we may shew our selues as wise as Serpents, & as innocent as Doues; that we may stand sound and vnblamable in our professions, in faith strong, in loue vnfained: and constantly persuering in this inuiolable truth, that the gates of hel, nor the tyranny of the cruell man preuaile not against vs; that the fond and idle fury of that Romish Idoll terrifie vs not, whom together with his worshippers, our Al-sufficient God laugheth to scorne; who, as we see, and haue tasted, hath by his prouidence turned their practises to their own perdition, all their plots, snares and pits to catch themselues. Is not this maruellous in our eyes? But the truth is great, and it preuaileth.

It is the Lord that hath done this great thing: It is he that driueth back the heathen, and that planteth his Church: it is he that destroieth the aduersaries, and maketh his own people to grow: it is he that giueth strength

vnto

vnto his people, and blesseth vs with peace. Why then doe the foolish heathen thus rage, why do these peeuish people murmure against the Church of Christ in vaine? When their hope was to haue preuailed with their peeuishly termed Inuincible Army, they stumbled and fell: the hand of the iust GOD was against them, and his mighty handcast them into the bottome of the Sea, and with his power he confounded their deuice: and howsoeuer they seeme now to seeke peace, it is to be feared they continue malitious, and in a deepe desire to cut vs off, and to dispeople vs. Let vs not feare, but duly call vpon the name of God, our head and husband, and he will breake their bowes, he will shiuer their speares in sunder, their owne sword shall pierce themselues, and their owne bullets shal cut themselues in peeces.

The enemies hope commeth to nought

Let vs therfore continually fal down before him in prayer, and in due obedience vnto his word submit our selues vnto his will, and if he will that we suffer for his name and truths sake, let vs glorifie him in our sufferings, knowing this, that a crowne of life is laid vp in store for as many as take his yoke with patience, and faithfully

If God will that we suffer, let vs glorifie him herein:

ly endure vnto the end.

And if it please him, he can make warres to cease from the one end of the world to the other: but if it be his pleasure to raise vp new euils against vs for our sinnes, let vs acknowledge his iudgements to be iust, and our deserts to be vile. And let vs serue him continually, without feare of them that can but kill the body, and cannot annoy the soule: then shall nothing separate vs from this our Christ, nor from the vnity of his Church, neither tribulation, nor anguish, nor persecution, nor famin nor nakednesse, nor perill of the sword, nor death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heighth, nor depth, nor any creature, neither Pope, Spaniard, Turke, nor Infidel, nothing shal separate vs from the loue of God, which is in Christ Iesus our Lord.

Let euery member then of this true Church, with all power and diligence, endeuor to approue himselfe, by knowledge, by faith, by prayer, by humility, and patient abiding the Lords leisure in all things: so will our louing GOD kéepe vs vnder the shadow of his wings, and preserue vs as the apple of his

his eye, that we may grow vp & bring forth fruit a thouſand fold, to the glory of his name: and whether by life or by death he hath decreed to glorifie vs, let vs take either in all godly obedience vnto his will, and preſent our continual prayers vnto his Maieſty, for the comfort and preſernation of the vniuerſall Church.

The Prayer for the Church of God, to be ſaid at all times and eſpecially in dangers.

O Almighty God and euerliuing Father, who haſt vouchſafed to gather vnto thy ſelfe an holy company out of all nations of the world, whom thou haſt moſt gloriouſly entituled with the names of thy Church, thy ſpouſe, and thy members, and whom alſo thou teacheſt, loueſt, and feedeſt: whom alſo thou ſo tenderly conſidereſt that howſoeuer the wicked, euen thine enemies, doe ſeeke to annoy it, thou ſo defendeſt, guardeſt, and bleſſeſt it, that no haire of the head, or the leaſt member thereof falleth, much leſſe any one of that company periſheth, or is ouerthrowne without thy prouidence.

Yet

yet (good Father) such is thy pleasure that while this company shall dwel in earthly vessels, it is as a ship tossed and troubled with the cruell stormes and dangerous waues of the sea, of continuall persecutions, subject to often assaults of the enemy, dashed sometime against the sword, sometime beaten with slanders, backbittings, reproches, and sometimes to beatings, buffetings, crossings, and sometimes to massacres murthers, and most cruel death. It is neuer free from peril, it is alwaies and by all meanes tryed. There is no comfort, no joy, no rest, as long as it is in this life, but in hope, waiting patiently the comforts and consolations in Heauen.

It continually depainteth out the sufferings, the crosses, & ignominious course which Christ himselfe was forced to suffer here in earth. Insomuch as it is made known to be thy Church by the continuall calamities which here in this life it endureth.

Good Father, thou seest how the heathen do rage, and how the froward people of the earth do murmure against thee in these thy members: how the Kings of the earth band themselues, and the Princes assemble and consult toge-

together against thee, thy Christ, and against his Church: but make thy people strong in faith, that we may breake their bands, and cast their cords from vs: For saluation belongeth vnto thee, & thy blessing is vpon thy people. Thou seest (O Lord) thou seest how the wicked bend their bowes, and make ready their arrowes, that they may secretly shoot at thy children, & to hit them that feare not. But thou righteous Lord louest righteousnesse, thy countenance doth behold the iust, & thine hand shall hold them vp. Withdraw not therefore thy tender mercies from thy Church: let thy mercy and thy truth alwayes preserue it: for thou seest that innumerable troubles are raised against it, but send thou thy light and thy truth, and let knowledge, faith, and true obedience in lowlinesse and zeale, lead it, and by thy mighty hand preserue it in thy holy mountaine, and let it alwayes rest in thy Tabernacles: furnish it with all ioy & gladnesse, and gird it about with strength. Let it through thee be able to thrust backe her aduersaries, and in thy name tread downe such as rise vp against her. Let thy Church continually sing, The Lord is my light and my saluation, whom shall I feare? the Lord

is

is the strength of my life, of whom shall I be afraid: In the time of trouble and danger, hide thy people in thy tabernacle, in the secret place of thy pauilion: hide them, O Lord, and set them vpon a sure rocke, that when the wicked, euen their enemies and their foes come vpon them to deuoure them, let them stumble and fall. Be thou our strength and shield, Thou giuest strength to thy people, and blessest them with peace. But good Father thou seest that they furiously rage, & endeuor to rush in vpon thy sanctuary: they imagin mischief against thy Church, and seeke by all meanes to deuoure thine inheritance: they lay snares O Lord, to intrap thy spouse, and to dismember thy Christ: they take wicked counsel, and in deceit doe they worke all their deuices: they lay wait for the righteous company, & seek to destroy them: but they shal not be destroyed in the perilous time: for thou Lord hast promised to stand in the defence of thine own people: thou hast saued vs from our aduersaries, & hast put them to confusion that hate thy people.

Vp Lord, and behold, how yet the enemy seeketh to destroy vs: O hide not thy face, forget not our misery and

afflicti-

affliction: thou God, art the King of al the earth, thou reignest and rulest ouer all the heathen: therefore will we not feare. The Lord of hosts is with vs, the God of Iacob is our refuge, yea, this God is our God for euer and euer: he is the guide of his Church, and he it is that will Come, and will not keepe silence; a fire shall deuoure before thee: so that thine enemies shall not be able to stand in thy presence, they shall be scattered abroad, & come to shame suddenly. Thou GOD hast giuen a banner to them that feare thee, that it may be displayed in testimony of thy truth, that thy beloued, euen thy spouse, may be deliuered, and that euery member of thy Church may dwell in thy Tabernacle for euer, and may rest vnder the couering of thy wings, when the wicked shal fall, & be vtterly discomforted. O how terrible art thou in thy worke! through the greatnesse of thy power shal thine enemies be subiect vnto thee. And although thou sufferedst the wicked to ride euen ouer our heads, although we haue beene forced to passe through fire and water, yet hast thou deliuered vs, and brought vs into a wealthy place, where thy Word and Gospel, euen the truth of our saluation

is

is freely deliuered. Wherefore, O God, arise, let thine enemies be scattered: let them that hate thee, flye before thee: as the smoke vanisheth, so let thine enemies be driuen back: let them not come neere thy sanctuary. As wax melteth before the fire, so let the enemies of thy Church perish at thy presence, and let thy people be glad: let thy congregations sing and reioyce, let thy beloued leape for ioy. O send downe thy gracious raine vpon thine inheritance, refresh the weary mẽbers of thy Church: let them be recomforted: let the solitary poore man that thirsteth for thy sauing health, be filled with the hid treasures of thy loue. Deliuer the imprisoned, and let the children now in captiuitie be set free. Wound the heads of the obstinate and stiffe-necked aduersaries of thy Church, and bruise the hairy scalpes of such as seeke to destroy thy people. Destroy the company of the speare-men, and the multitude of the proud, whose hartsare lifted vpagainst thy people. Scatter those idle and euill affected ones, whose delight is in war: so shall all kingdomes of the earth seek thee, and the nations dispersed shall attend vnto thy voyce, and all such as know thee, shall sing forth thy praises,

yea, they shal sing vnto him that rideth vpon the high heauens, and ascribe all power vnto thee our great God, our mighty King, our husband and head, O God of hosts, cause thy face to shine vpon vs, and we shall be saued.

O Lord increase our faith.

A Prayer for the Church of Christ.

MOst gracious God and louing Father in Iesus Christ, looke in fauour vpon the estate of thy Church generally dispersed through the whole world, and whom by the malice of Satan, and the tyranny of Antichrist, thou seest continually assailed with many dangers: Bee thou therfore a castle and defence, a buckler and a rocke, strong and forcible to withstand the fury and force of all aduersaries: and for the better comfort, endue it continually with faith vnfained, wherin it, and euery member therof, may safely runne and repaire vnder the shadow of thy wings, when foeuen peril appeareth. Graciously guide and gouerne it, be present with it, and take the defence therof into thine owne hands, to whom it specially and alone belongeth, and let it hold on the true course

course of professing and practising thy true religion, that the aduersary may haue no cause to condemne it, through sinne, which howsoeuer it may seeme to dwell in the most godly, while wee liue here, yet let vs alwaies haue an eie and diligent watch ouer our thoughts words, and actions, that our light may shine by thy glory, our good, and example of other, in peace and war, in comfort and calamity, and not be dismayed at the noyse and report of the greatest danger. Amen.

O Lord increase our faith.

A motion to Prayer, wherein the soule must arme it selfe against dangers of the time, in regard of false doctrine.

CHrist foreseeing in the dates of his flesh, that after his departure, his children should be in danger to be seduced from his sincere truth, by the ministers of Sathan, false Prophets and lying Teachers, hath very graciously giuen vs a forewarning to take heed of such as enter in amongst vs in sheeps clothing, who are inwardly rauening wolues, who should priuily bring in damnable heresies, euen denying the Lord who hath bought them, and who

bring vpon themſelues ſwift damnation: yet many ſhall follow them, by whom the way of truth is euil ſpoken of. It was propheſied long ago, That in the latter dayes (euen in the dayes wherein we liue) ſhould riſe vp very dangerous doctrins, and Satan ſhould transforme himſelfe into an Angel of light: and falſe Apoſtles hauing put out the perſon (as it were) of Chriſt himſelfe and his Apoſtles, ſhould creep into the hearts of Gods children, and ſo inchant them with their counterfeit holineſſe, that many, through their hypocriſie, ſhould be deceiued: many ſuch haue in our dayes riſen vp, and haue carried great ſhew of being the flock of Chriſt, but by their actions haue ſhewed themſelues very deuourers of the ſheepe of Chriſt, and haue ſought to ſuck the blood of his Saints: of which kinde of deceiuers there are many kinds (and they moſt ſubtill and wily in their generation) and therefore it behoueth the children of God to be carefull, watchfull and obedient vnto the will and word of God, which is the line whereby wee muſt direct our courſe, to ſaile aright vnto the harbour of the heauenly truth. We muſt touch the Compaſſe of our hearts with the

2 Pet. 2. 1. Satan and his miniſters change themſelues into Angels of light.

There are many kinds of deceiuers.

loadstone of Truth, whereby we shall be able to elevate all our affections vnto the heauenly day-starre Christ Jesus, that no counterfeit stone of mans deceitfull opinion, shall draw vs from the course vnto our heauenly harbour, the kingdome of God, where we shall enioy true and heauenly comforts, euen in this life.

Let vs therefore pray that we be not mis-carried by the deceits of the wicked pilot Satan, whose directions are meerely indirect, and whose sailes are deceitful, being glorious to the eye: and the barke wherein he carrieth his vnhappy passengers, seeming to be a most secure cradle, gliding on without tempest or waue, vntill it come to the end of their race, where alas they fall into the gulfe of perpetuall perdition: such a master is he, and such mariners are his false prophets, that they delight flesh and bloud, and all their course seemeth sweet: but short and sowre merchandize they shall haue, that passe in the pinnace of poysoned errors.

Satans barke deceitfull and a secure cradle.

Let vs therefore be watchfull, and flye his painted poyson: for we may be soone mis-carried, if we enter but one steppe into this course. Let vs call to minde that Paul hath forewarned vs

of a very perilous gulf, wherin without great watchfulneſſe & prayer, we
Act. 20. 29, 30. may eaſily fall, and that is, into peruerſe opinions, drawne thereunto by ſuch as ſhould enter in euen amongſt our ſelues, yea of our ſelues, euen of the fellowſhip in our congregations, that ſhould ſpeak peruerſe things, yea, and draw diſciples after them: the ſtrength of whoſe inchantments we haue ſeene, euen in our owne Church of England, whoſe peruerſe doctrines might be recited, but more fitly omitted: the Spirit ſpeaketh euidently, that in the latter times ſome ſhall depart from the faith, and ſhall giue heed vnto ſpirits of error, and doctrines of diuels, which ſpeake lyes through hypocriſie, and haue their conſciences
1 Tim. 4. 1. burned with an hot iron.

Let vs hearken vnto the word of the Lord, and embrace it: Therefore let vs order in all obedience and meekneſſe to be taught the truth, pray for vnderſtanding and fulfilling of the ſame, that we may be able to diſcerne theſe falſe pro-
Deu. 13 1, 2, 3, 4, 5. verſe 6. phets & dreamers of dreams, of whom Moſes alſo forewarned the children of Iſrael, willing them not to harken vnto the idle phantaſies of men, who propheſie vnto vs lies, and teach vs vani-

ty,

ty, that speak the visions of their own harts, and that teach those things that they themselues haue inuented of their owne brains, and which they haue not learned out of the word of the Lord, and yet say, The Lord hath said it: being puffed vp, and yet know nothing, but doting about questions and strife of words, wherof commeth enuy, strife railings, euill surmisings, &c. and yet feare not, nor blush to make the Lord of heauen the author of their lies and vanities: who being enemies of God, verie traitors against his Crowne, Kingdome and Dignity, sticke not to colour their diuelish practises, pernish opinions & grosse errors, with the word of God, when indeed the word of God bewrayeth them, confuteth them and confoundeth them. Are not these false Apostles deceitfull workers (saith Paul) transforming themselues into the Ministers of Christ, and into his Apostles?

Ier. 23. 29

1 Tim 6 4.

The impudencie of false prophets.

2 Cor. 11, 13, 14, 15.

Such a strong deceiuer arose of late, euen yesterday, that hideous Hacket, stirred vp by Sathan, who was transformed into no lesse in arrogation of Title, than into Christ himselfe, hauing on a kind of habit of holinesse, his heart fraught with a legion of Diuels, who powred out mighty blasphemies

Hacket accounte feir Christ.

against God, high treasons against her late innocent Maiesty, and most detestable practises against his Countrey: and yet a Christ: nay, a curſed caitife, in whom was perfourmed the saying of Christ our Sauiour, that there should arise false Christs, that should shew such strength of errours, that if it were possible, the very Elect should be seduced by them: and surely it is dangerous for the weaker sort to touch them in discourses, in disputations, or any conference, vnlesse it please God to arme them strongly with the sword of the Spirit, that by the word of truth they may be enabled to confound them in their arguments: for the very true Christians may often fall through frailty in some conceit of things euill, to be good, and good things to be euill: and specially when it shall carry colour of godlinesse, to conceiue it so. And many times it falls out, that euill things carry colour to preach vnto vs good, as in the adherents of this wicked man, the two Gentlemen that were deceiued by him, and drawne to enter into an vnlawfull action: that that action caried colour of loue, in that they preached repentance vnto their country: it carried colour of Religion, in that they preached

It is dangerous to dispute with false Prophets.

Christians thorough frailty may fall into errors.

preached as messengers sent from God. But see how all these gay shews were mingled with mischiefes, tending to stirre vp vprores and tumults among the people, and to raise an euill opinion and disloyalty in the subiects towards her Maiesty: and moreouer, it tendeth to enuy and wicked zeale, to bring magistrates into contempt. All which preach vnto vs, that it is time for all estates to look about them, to be watchful, and to be ready to stand in the day of triall: for these are persecutions raised against the highest, euen by such as are with vs in some outward shewes, but not of vs, as the issue of their works declare: but in my poore opinion, this their preaching publisheth to vs Gods displeasure, for ouermuch security. If they being false prophets preach vnto vs repentance, it is time for the true Ministers of God to cry out for repentance: for God many wayes preacheth vnto vs repentance and amendment of life. And because the deuill to an euill purpose preacheth that which may admonish vs, let vs vse the meanes to learne how to amend what is to be amended: so shall we tread him and his purposes vnder our feet, and GOD himselfe will send Preachers to pub-

lish his pleasure, & to declare his truth with warrant of his word, whose exhortations shall not be by deceit, nor by vncleannesse, nor by guile, but as they were allowed of God, and to whom the Gospell being committed, they shall speak, not as they that please men, but God, which shall approue their hearts. By whose doctrine also we shall be able to find out al the false prophets, that endeuor to miscarry vs. The aptest meane to bring men into the captiuity of errors, and erroneous teachers, is ignorance of the Word, which would God it were meerely banished the Church of God, that through knowledge we might wade in the true word and by the same distinguish and cull out the poyson of all peruerse teachers, and cast it in the fire of vtter oblition: that the hearts of true Christians might be comforted, and all the congregation of God knit together in loue: and that all the Ministers of God might proceed in one rule, and might al mind one thing in the Lord: that nothing be done of contention or vaine-glory, but that in meekenesse of mind euery man esteeme other better than himselfe. What moued those two gentlemen, Ardington and Coppinger, to

Ignorance the mother of errors.

Phil. 6.

run

runne that course, but vain-glory and ignorance of the Word, without the knowledge whereof, the intricate and hidden subtilty of that wicked monster Hacket, could not be descried, who bewitched them with forgetfulnesse of their duties to God, and their most gracious Queene: for that they searched not the Counsell of God, neither builded their proceeding upon his Word: but pricked on by the sting of singularity and vain-glory, brake out into desperate and irreligious termes, laying open, as it were, before all the World their own corruptions, & the deuillish affections of that wicked man, that counterfeit Christ, that forged King, who was deseruedly crowned with a halter in Cheap, according to that Word of Paul, That the end of these men shall be according to their workes.

The end of Hacket that counterfeit Christ. 2 Cor. 11.15

It is time for the children of God to take warning and be watchful, considering these dangerous times, where swarmes of false prophets doe euery where flye to and fro to disquiet the godly, as Papists, Brownists, Anabaptists, the Family of lust and lewdnesse, termed the Family of loue; and many other dangerous Sects, who seeke to quench the ardent zeale of sin-

cere

rere Christianity, striuing about words which is to no profit, but to the peruerting of the hearers. But let vs pray that our Ministery may shew it self approued vnto God, and that our Ministers need not to be ashamed, but may diuide the word of truth aright, that they may stay prophane and vain babblings, which increase to more vngodlinesse: And that they may keepe the pat-
2 Tim. 2 25. tern of the wholsome word which they haue learned in faith, and which they may teach in loue in Christ Iesus. For such is the subtilty of this wicked workmaster, who hath sent forth these hellish haruest men: some one of these his subtill Sects in that shew meeteth, and as it were, matcheth euery godly endeuour and sincere course that the children of GOD doe practise indeed, onely to impaire the credit of a right Christian life in Gods sincere
1 Tim. 6 25. children, by the opposition of science, falsly so called.

We know that it is the duty of euery childe of GOD, to doe good workes to approue his faith, by which faith he is iustified: and we see that the deuill hath stirred vp a doctrine of workes, that by them men are iustified, and therfore such as stand vpon their own

iustifi-

iustification, carry themselues in shew and vnreprouable in mozall sincerity to the most godly: when yet they hang in the Spiders web of sin, because they imagine that God will thanke them, because they do that which he hath commanded them: and yet by the mouth of God himselfe they are condemned for vnprofitable seruants. Luk. 17. 9, 10.

We know that true Christians doe thirst after the word, & desire to be fed with the food of the Gospel. And therefore desire to repaire vnto Sermons, and to be studious in the word. And we may see how the Diuell prouideth to blemish this Christian vertue, by stirring vp euen of his wicked Ministers to performe the same, as did the soothsayers of Pharaoh, and at length to breake out into grosse and most palpable euils, to the that end the fal of them that stood not, should blemish the zeale of the right godly affected.

Againe, we know that it is the duty of Christians to shunne swearing and blasphemy, to giue continuall thanks for Gods benefits, to instruct their families, and to pray for, and with them, And we see that the Deuill hauing emulation hereat, endeuoureth either to draw such as exercise this sincere cours

of

of life into ſome action to diſcredit their profeſſiõ, or elſe ſtirreth vp ſome counterfeit of his, in ſome ſhew, to perfourme this integrity, that at the laſt by ſome notable fall, he may bring all other ſincere profeſſors into ignominy. Therefore brethren, ſtand faſt, and keepe the Inſtructions which ye haue beene taught, either by wordes or by the examples of the Apoſtles. For aboue the reſt of his dangerous practiſes, marke how he endeuoreth to blemiſh the profeſſion of the Goſpell, euen to the Miniſtery, and in the ſound Preachers of the Word, by drawing them into ſome groſſe euill or other, to the end that hee may bring all the godly and zealous workemen of the Lord into contempt, blinding the eyes of the world, and thereby raiſeth a falſe opinion of the very ſacred truth.

1. Theſ. 1.5.

The Deuill practiſeth to blemiſh the Preachers of the Word.

By this we ſee that euen now is come the time of tryall, and now it will bee found out who are Gods children in ſhew, and who in deed: it will appeare who will continue vnto the end: for if we giue conſent to ſtrange doctrine, to new deuices, to falſe and counterfeit wayes, whereunto we are daily moued, then ſhall we be vagabonds from the Church of God, howſoeuer we ſeeme

to

to dwel in the same, and to be members of it in outward shew: then will God in the last day say, I know you not; howsoeuer we say we haue prophesied and preached in his name.

Oh let vs therefore pray, that wee may hold on a true course, and keepe the line of the truth, without going to the right or left hand, howsoeuer subiect we shal then be to slanders, to scofs to reproches, to imprisonments, and sometimes to death it selfe. What the true Confessors must looke for.

Happy are we that haue the booke of life laid open before vs, wherin is contained the way to Gods kingdom, and whereby we may take the path to heauen, and that without reproofe, whereof we may reioyce.

And for a farther cause to moue vs to goe vnto God in prayer, let vs somwhat consider the cõtrouersies which of late haue risen by the worke and instigation of the Deuill, euen in our owne Church, amongst our owne guides, in our owne native land: how it hath raised a scruple and doubt in some that are not altogether grounded in the knowledge of the word, whether they should obey the Magistrate in Ecclesiasticall causes, and whether there should be a superiority or equality. A consideratiõ of the controuersies in our owne Church

ty in the Church gouernours. These, and many other euils hath hee raised to hinder the preaching of the Gospell, which is greatly to bee lamented, and an establishment of concord amongst our selues to bee sought, and heartily prayed for. And that hath our most gracious and religious King Charles so godly reconciled, as there is great hope that quarrell is at an end. The Word warranteth our obedience vnto Magistrates, and therfore woe be vnto him that will teach vs contrary doctrine. Let vs endeuour to performe our duties, and giue vnto God that which is Gods, and vnto Cesar that which belongs vnto Cesar. And for the controuersie of the inequality of Church-gouernours, it is to be considered that there are seuerall functions in the Church, and euery function hath his seuerall person and place, let vs therefore pray that euery person may measure his calling by the word, and limit his superiority or inferiority, as they are therein directed, then shall not the people of God want their due food in regard of humane contentions. Oh that euery one would enter into his own conscience, and asmuch as in him lyeth, cast away all carnal consideration,

on, and what the word of God warranteth, let him hold; and giue no ground to the cauillers, and shunne the contrary.

And for vs that are the common people, that must expect to be fed by the Ministery, let vs pray for their vnity, and that God will giue them humble spirits, vigilant and watchfull eyes, knowledge, loue, zeale, and constancy, that the false Prophets may bee abandoned, and the true Ministers of God bee esteemed and imbraced as the Ministers of God. Let vs obey them that haue the ouersight of vs, and submit our selues, for they watch ouer our soules, as they that must giue account, that they may doe it with ioy, and not with griefe, for that is vnprofitable for vs, knowing that false Prophets are the enemies to the Crosse of Christ, whose end is damnation, whose God is their belly, and whose glory is their shame, which mind earthly things.

If any man therefore purge himselfe from these, he shall be a vessel of honor, and sanctified, and meet for the Lord. And therefore let euery man pray vnto God, that they may al speak one thing and that there may bee no dissentions amongst vs, but we may be knit toge-

ther

ther in one minde, and in one iudgement, ſo ſhal the glory of God appeare, and our Church proſper.

The Prayer againſt falſe Prophets, errors, Schiſmes, and for increaſe of Chriſtianity.

FOraſmuch (good Father) as the latter times of the world are come vpon vs, and we are by thy diuine prouidence, allotted vnto theſe dangerous and euill dayes, wherein, as we haue been foretold, many falſe prophets and peruerſe teachers, dreamers of dreams and lying Apoſtles are riſen vp: and Satan that wicked Serpent hath turned himſelfe into an Angel of light, and his miniſters into the forme of thy Son Chriſt, and his Apoſtles, whereby hee endeuoureth to continue his kingdome, and to hinder the paſſage of thy diuine word, to exalt error, and to ſtop the truth, to confirme vanity, and to blemiſh thy word. And foraſmuch alſo good Father, as that man of ſinne, the ſon of perdition, heretofore foretold to come, is already come, and hath eſtabliſhed his ſeat of pride, and ſendeth abroad his lying miniſters to ſeduce ſuch as haue not ſufficient taſte of thy Word, and whom thy grace directeth not

not to beware of his wicked practises. Grant (O merciful God) that we may through the assistance of thy divine Spirit, be wise in thee, & so be guided by thee, that the deceiuing deuices of these lying spirits withdraw not our minds, harts and soules from the true embracing of thy sacred word. Grant O Lord, that we wander not from the path of thy heauenly kingdome, but may constantly and firmely persеuere in thine infallible truth vnto the end, and may banish all errors and shew of falshood, and abide in the vnity of thy true Church, and Christian religion for euer: let not deceitfull things miscarry vs: let not the craft and subtilty of Satan, nor the hypocriticall habit of holinesse, (wherwith many of the children of perdition are clad to deceiue the simple and true of hart) preuaile with vs. Defend vs, good Father, from erroneous sects, & let vs not in any sort ioyne with the schismes and diuisions of the world: for (good Father) as they are many, so are they in many sorts dangerous, for they all carry shew of truth, some mixed with the truth, & al of them defended for a truth, in so much as the truth it selfe is little, yea, least of all maintained, but suppressed, persecuted,

and

and vpbraided, euen with the titles of erroz, hereſie, falſhood, nouelty, cauſe of tumults, of rebellions, and contempt of Magiſtrates, and ſuch like perſecutions: which how contrary it is, thou knoweſt. It is hard therefoze, vnleſſe thou vouchſafe the light of thy holy Spirit, to diſcerne betweene theſe, and as hard to ſtand without being ſeduced with their ſubtilties: ſend downe therfoze thy grace, and direct vs in thy truth, and gather vs together in one ſound profeſſion: enable vs to conceiue aright the things that belong vnto ſaluation, and keep vs from ſuch as come into the Church in ſheepes clothing, but are inwardly rauening Wolues, which ſpare not thy flocke, but cruelly deuoure thy beloued ſheepe with the poyſon of erroneous doctrine: and roote out the tares, cockle, and darnell of erroz, already ſowne, from the good ſeed of thy woꝛd.

And foꝛaſmuch (good Father) as the caſe ſtandeth ſo, that who ſo will profeſſe thy name, and ſeeke to ſanctifie the ſame in a ſincere and a right courſe of life, not bending his affections, oꝛ yelding liking to the wicked courſe of this woꝛld (in whoſe proceeding ſtandeth but the ſhadow without the ſubſtanti-

all

all fruit of ſincerity) cannot ſpade thoroow this vale full of confuſed corruptions, but he ſhal fal into the hands of ſuch as carry the titles of Chriſtians, and ye: will ſeeke Antichriſtianly to oppoſe themſelus againſt him, with the bitterneſſe of their vpbraidings, to quaile (if it were poſſible) and to diſcomfit, nay to ſeduce euen the faithful from the ſincere ſeruice of thee: & this (deare Father) is dangerous vnto the weake and feeble ones. Wherfore giue vs ayd & ſtrength, that we ſlide not by their ſlippery practiſes from a conſtant perſeuerãce in the inuiolable truth, but rather may with all willingneſſe, not onely lay downe our good, and all naturall reſpects, but euen life it ſelfe, rather than to ſhew our ſelues as broken bows, to ſtart aſide with euery blaſt of vaine doctrine, and thereby be carried away into vanity and error.

And according vnto thy promiſe, vouchſafe that whenſoeuer any of thy children, for the teſtimony of their faith in thee, and for their ardent zeale of thy word, ſhall be apprehended, reproued, conuented before Princes or rulers, howſoeuer vnlearned or vnable they ſhall be, in reſpect of deepe literature, or worldly wiſedome, thine holy

Spirit

Spirit may inlighten their vnderſtandings, giue knowledge vnto their hearts, and vtterance vnto their lips, that they may be able to ſpeak and defend thy truth, to the vtter confutation of ſuch falſe teachers as ſhal withſtand the ſame: and giue them alſo knowledge and boldneſſe, that the high lookes, and the thundring threats of the mighty aduerſaries diſmay them not: ſo ſhall thy name be glorified, thy word magnified, and thy poore children ſing forth the prayſe of thy might and Maieſty, with heauenly wiſdom in worldly fooliſhneſſe, and in the end be crowned with the diadem of eternall felicity with thy Saints in bliſſe. Amen.

O Lord increaſe our faith.

A ſhort Prayer againſt errors and ſchiſmes.

VVE humbly pray thee moſt mercifull Father, in mercy to looke downe vpon the dangerous eſtate of thy Church, which is much peſtered and infected with the ſuds of error, inſomuch as it ſeemeth to be ſwallowed vp of the perilous inundations of ſects and ſchiſmes, coyned by the ſubtilties of that wicked one Satan, whoſe practiſe is euer from the fall of Adam, to ſtop

stop the pure proceedings of the Gospel, by the peruerse workes of darkenesse. Sanctifie therefore thy children, with thine especiall grace, and manifest thy truth vnto them, that by the light thereof they may know how to shape the way to the true seruice of thee. And let them be able to discerne betweene truth and error, that they may be alwayes free from heresies, and not be entangled with false doctrine, nor defiled with the loathsome pitch of mans inuentions, not being indued with the purity of heauenly knowledge: and grant that we may all ioyne together in one truth, wherein we may liue and dye: so in Christ thy sons merits, liue with thee in heauen eternally. Amen.

O Lord increase our faith.

A motion tending to a Prayer, that we may gouerne our selues according to our duties in our callings.

WE often offend all the sort of vs in this point, namely, in attributing more vnto our wealth, our worldly wisdome, our offices, our places, and high titles, our callings, and our skill in whatsoeuer Art or faculty, than indeed we ought: for by our good conceit

Our good liking of our high estates dangerous.

conceit of any of these, we imagine that all good successe commeth of our selues, in somuch as the wealthy seeme to be secure in regard of their abundance in all things, and thinke they haue need of nothing, and therefore seldome or neuer fly vnto God for succour but seeke it in their chests.

The politike and wise according vnto the world, are carelesse in the counsell of God, of his directions, and assistance, because in their generations they are wiser than the children of light: and so deepe are they in their own selfe iudgement, that it is impossible for them to be deceiued. They that haue high, profitable, and honorable offices, which is in this life the greatest worldly gift that God bestoweth vpon man, what auaileth it if they execute such high places without the due obseruation of the sincerity of conscience violated with corruption and violence towards inferiours, and with cruelty toward such as offend them: These high callings, honourable or profitable offices, will render vnto the abusers of the same, the reward of eternall ignominy in the end.

A sincere conscience must accompany a high office or calling.

The baser sort of men, such as in their arts, faculties, and manuall occupations,

tions, doe exceed other in skill and excellency, they waxe arrogant, and eleuate themselues aboue other, and in their conceits despise other, yet in the end befot themselues, and fall into miserable contempt, euen of the most base.

Too good opinion of our skill in manuall occupations dangerous.

Sith then that these high gifts often times make vs to forget our selues & God, it is good and most expedient for euery man in his calling, to looke vnto the end for which he was called thereunto, and to proceed vnto the performance and execution therof, according to the commandement of God, in truth in zeale of a good conscience, and in all humility and meekenesse, knowing this, that otherwise, our callings will be crossed, and that in iudgment. Saul was worldly wise, and a mighty King and one that stood in the place of high honour and dignity: yet because hee thought his wisdome better than indeed it was, the Lord pulled him down from his kingly Throne, to ignominy and shame. Iob was wealthy, yet hee was brought to extreme pouerty, to shew the vncertaine estate of rich and wealthy men. Achitophel was wise & politike, in somuch as his counsel was accounted as the Oracle of God, yet because it was not seasoned with the truth,

Euery mãmust cõsider why he was placed in his calling.

truth in the feare of God, it turned to his owne shame, and at last his counsell being contemned, he hanged himselfe. The Iudges that accused Susanna falsly, were men of authority, yet for that they abused their authority, they were found worthy of death. Demetrius was a cunning Artificer, and vnder colour of his skil, & by reason of the gaine which he got by the same, he was moued to driue others of the same mystery, not hauing the feare of God, not onely to forsake Religion, but to raise tumults against Paul. So that we see that not one of these excellent gifts or rare qualities, are of themselues able to comfort or releeue vs, but rather of our selues to draw vs into diuers euils, yea and bred in vs greater inconueniences, then if we were destitute of them. And therefore it behoueth euery one of vs to craue the assistance of God, and the direction of his grace, that we may guide our professions, and vse his gifts wisely, reuerently, and humbly, knowing that it commeth not of our selues to performe any good in what place or calling soeuer we bee, howsoeuer rich, howsoeuer glorious, howsoeuer wise, howsoeuer cunning we are. Without the feare of

2 Sam. 17. 23.

Our callings themselues cannot releeue vs.

God

God we are yet poore, ignominious, foolish and ignorant, and very sots, and nothing that we take in hand shal prosper to the end, howsoeuer it fare with vs for a time.

No calling without the feare of God profiteth.

We may not shew our selues swine, who seeke their draffe and akorns, and their whole nutriture from the earth, neuer looking vp to the hand that giueth it, nor to the tree from whence it falleth. Wee liue not by bread onely that wee sow and reape of the earth: we get not our wealth by our owne wisdom, but by the prouidence of God, by his word, & by his promises, which we apprehend and receiue by the hand of faith: and therfore must we looke vp vnto the hill, from whence commeth our helpe. We must flye vnto the Lord, who blesseth our wealth, our wisdome our authority, our knowledge, and our occupations: for he setteth in authority, and pulleth downe; he giueth wisdome, and besotteth it; he instructeth vs in Arts and Sciences, and in our occupations, and he blesseth and curseth vs in them: as we shew our selues in duty obedient vnto him, so he sheweth himselfe ready, willing, and able to blesse and helpe vs.

It is not enough to be able in some

measure to discharge our duty in our offices and callings, but we must pray that we may discharge the same truly, which we cannot do without the blessing of God. Except the Lord build the house, they labor in vaine that build it. Except the Lord keepe the city, the watchmen wake in vaine. All our endeuors and labours are to no purpose, except the Lord blesse the end. It is in vaine for vs to rise early, and to goe to our rest late, and in griefe to eat our bread, vnlesse the Lord giue a blessing vnto our labours and studies.

Psa. 127. 1, 2. &c.

Verse 2

Wherefore let vs repaire vnto our good God with humble hearts in faithfull supplications, that he will giue vs ablenesse to performe our callings skilfully and religiously, that in a quiet conscience wee may eat the fruits of our labours, and so prosper in all that we take in hand, that our brethren be neither deceiued by vs, nor our selues forced to vse any vnlawfull thing for our own reliefe, which may offend the Lord.

A Prayer that a man liue vprightly in his calling.

O God of al comfort, and giuer of al consolation, forgiue my sinnes, cleanse me, and wash me from all iniquity

quity, which disable me to perform my calling in such sincerity as becommeth mee: and through the blood of thy Sonne, purifie my heart, and my imperfections, increase my knowledge and sanctifie mine affections with thy grace, that my sins being forgiuen, I may rest in thy fauour, and in thy fauour finde continuall comfort, and be daily blessed with new gifts: that I may be found perfect in my calling, seasoned so with a liuely faith in thee, that thy holy Spirit may continually dwel and beare rule in me, and lead me to the due performance of those things which thou requirest to be done in my calling: that all vnnaturall affections being truly mortified, I may only rest in thee, and rely on thee, and be ruled by thee in all things.

God Father, grant that I may take the direct and right course in my vocation to eternall life. In which course consists the inward peace of the soule, which is only delighted in thine inuiolable truth reuealed by thy Sonne, and left vnto vs in his word and last will. In which his last will and Testament are comprehended al necessary rules, & the sacred discipline, whereby the children are to guide themselues in their

ſeuerall callings: which directions are comprehended in three principall vertues, by thee beſtowed vpon them that aske them at thy hands in the name of thy Sonne, Faith, Hope, and Loue: which three are ſo vnited & knit in one, that they dwel altogether in thine elect children: and ſo preciſely direct them through thy grace, that they goe not aſtray in their callings.

I therefore (good Father) being of mine owne wiſdome ignorant, and of mine own power vnable to cõprehend the height, the length, and depth of my calling, inſtantly beſeech thee in mercy to behold mee, an vnperfect creature without theſe vertues, & ſo adorne me with them, that I may be made perfect in all good workes of the ſpirit, that my bodily labours be not in vaine in thee.

Grant alſo, that I may ioyne with al my trauels, labors, affections, deſires, and endeuors, faith with faith, knowledge with knowledge, temperance with temperance, patience with patience, godlines with godlines, brotherly kindneſſe with brotherly kindneſſe and loue, that I be not vnfruitfull in my calling, but may acknowledge thy Sonne Chriſt Ieſus, and in him to haue peace of conſcience: that I may

be

be patient in troubles, long-suffering in wrongs, meek in trials, faithfull in expecting help in distresse, reioycing in heart, quieted in minde, in hope to enioy at thy hands, and in thy good time, whatsoeuer maketh vnto the true comfort of my soule, and the releefe of my body: that in all truth and inward feeling of thine ayd, my calling may bee made perfect, & sealed with the seale of thine owne spiritual approbation. So shal I then vnworthy creature, and all such as thou hast committed to my charge, be directed in the true knowledge of thee, and sustained with things necessary whiles we liue here.

Oh blessed Lord and louing Father, except thou thus direct mee, I cannot stand, but shal fall into many miseries: for no estate, no degree, no calling, office, function, or trade of life, can prosper, or be rightly performed, without thy continuall ayd, direction and prouidence.

Therefore Lord, guide mee by thy spirit, encrease my faith, giue me wisdome and ableneſſe in all things to execute my calling as I ought: and to the execution thereof, blesse all my members, make them apt and ready instruments to performe their duties, that in

no point I faile in a Christian proceeding therein. And bridle in me the nature of flesh and blood, which (vnlesse thou season my affections by thy spirit) will so much the more glory, by how much thou hast exalted me to worldly preferment, and enable me to liue in this world in higher reputation than other men, whereunto flesh and blood is ready to attribute chiefe felicity.

And by that subtill shift Satan many times moueth vs to rely vpon vain things. And therefore (good Father) vouchsafe to ground al mine affections vpon thy feare, that I be not miscarried in my calling from true obedience vnto thee, without which, neither honour, profit, wealth, wisdome, or any other blessing of thine can stead, reioyce or comfort me.

Be present therefore, good and gracious Father, with me, and grant that all things that I take in hand, may begin in knowledge, proceed in feare of thee, and end in loue, that my whole course of life may be blessed with good effect, in all my endeuors: that neither mine enemies triumph at my miseries, the godly be offended at my rashnesse, nor my estate hindred by my foolishnes. God Lord grant this for thy Sonnes sake. Amen.

A short prayer that a man may liue vprightly in his calling.

LOrd God almighty, mercifull and pure, be pleased in fauour to consider the weakneſſe of man, and so sanctifie vs with thy grace, that wee may all confeſſe our ſins, and cry to thee for pardon: al acknowledge our weakneſs, and cry to thee for ſtrength: all ſee our ignorance, and come to thee for knowledge how to behaue vs in this mortal life in our ſeueral callings: that therby both thou maiſt be glorified, our brethren comforted, & our ſelues releeued: that when we ſhal be called by thee to render an account of our ſtewardſhips we may be able to ſtand before thee acquitted from all that either ſin, the deuil, or our corrupt fleſh may charge vs with, not through our own deſeruings which in our beſt endeuors are euill enermore, but in the merits of thy Son Chriſt, in whom thou art well pleased. Amen. O Lord increaſe our faith.

A motion to a prayer that we may arme our ſelues to ſuffer croſſes, and before call to minde what is to be done when affliction commeth.

EVery one that walketh aright, ſhall ſuffer affliction: vnder which title

of affliction, are comprehended al troubles, croſſes, and calamities whatſoeuer, be it pouerty, ſickneſſe, impriſonments, enemies, loſſe of goods, ſlander, baniſhment, or whatſoeuer other aduerſity. And all theſe or ſome part of them doe all the children of God eſpecially taſt, but in loue; although ſomtime the wicked are touched with them alſo, in the Lords iudgements: But for the moſt part, the wicked come not into miſfortune like other men, but are luſty and ſtrong, and flouriſh like greene Bay trees, laying vp great heapes of riches for their children. And contrariwiſe, the godly, ſuch as feare God and walk in his waies, ſuch as tremble to ſinne, they are pinched with pouerty, they are viſited with ſickneſs, they are impriſoned, they are perſecuted, ſlandred, and taſte of all the peruerſe things of the world, according to that ſaying of Dauid, Many are the troubles of the righteous, but the Lord deliuereth them out of all. He heareth the poore and deſpiſeth not his priſoners. Such as are ſhut vp in the afflictions of the world, as was Dauid, who was perſecuted of Saul, and croſſed by his owne ſon Abſolon: as Ioſeph, who was impriſoned for his ſincerity and continency, whoſe

The godly and the wicked are troubled, but in diuers ſorts.

The worldly eſtate of the wicked

The eſtate of the godly in this life. Gen. 39 20.

whose hard and ill intreatment is specified, Psal. 105. Jeremy the holy Prophet of God, was likewise imprisoned and buffeted, fettered and cruell entreated, for doing the message of God. Daniel, for that he refused to commit idolatry, was cast into the Lions den. Elias was pursued by the wicked ministers of Jesabel, to haue beene slaine. But let vs marke how the Lord worketh. He willeth vs to cal vpon him in the time of trouble, & he wil heare vs, and ease vs. So these men cryed vnto the Lord, and he deliuered them out of their distresse. He did not onely deliuer Dauid, but made him a king; he did not onely set Joseph free, but made him cheefe ruler of the Kings household, hee was exalted out of prison to promotion: so were Jeremy, Daniel, Elias, & all Gods children deliuered. We also read of Peter, Paul, Elias, & many other: the end of whose troubles, are cõfortably wrought by the liuing hand of the Lord by prayer. Yet oftentimes the Lord permitteth his children to be most deeply plunged in misery, in such sort that flesh and blood often doubteth whether it be possible that there may be any meane to deliuer them, for wee see that we sticke fast (as Dauid saith)

Jer. 20. 2.

Dan. 6. 6.

The Lord workes for his children. Psa. 50. 15. Ps. 107. 13. Gen. 41. 40.

Prayer drawes troubles to a good end. Ps. 62.

113.

in the deepe mire of trouble, where no ſtay is, where is no comfort at all, no friend to aid vs, no mean to redeem vs,
Pſ.73.20 but the cruel ſtreams & mercileſſe waters run as it were ouer our heads: the Lord ſheweth his children great troubles & aduerſities, but he turneth vnto vs again, he reuiueth vs and taketh vs vp from the deepe of the ſea. So did hee helpe the children of Iſrael, euen thorow the red Sea. The ſtory of Gods great goodnes and power therein is manifeſt, & comfortable to Gods children, how he fed them in the barren wilderneſſe with bread from heauen,
Ex 17.6 and how he gaue them drink out of the
Pſ.14 8 hard rocke. Sampſon being ready
Exo.16 13 to dye with thirſt, the Lord gaue a
Pſ.98.6 fountain of water out of the iawbone
Iud.15 19 of an aſſe to comfort him. Elias being hungry, had meat ſent him from God by a Rauen. The Lord can and will, if he ſee it expedient for vs, make vs bread of ſtones: he preſerueth his children in the furnace of the moſt cruell fiery tri-

Gods prouidence in feeding his children

Pſ.6. 12 al. The children of God walk through
Gen.32 10 fire and water, but the Lord bringeth them into a wealthy place, as hee did Iacob, who came ouer Iordan with his ſtaffe onely, but hee returned very rich. God bleſſeth his children with

good

good things, and when we begin to shrink through the extremity of our afflictions, yet he will extend his hand, as he did vnto Peter, and will hold vs vp that we perish not in the waters of trouble. Let vs then cast our burthen vpon the Lord, and he shal nourish vs, he will not suffer the righteous to fall for euer. Let vs take vp the crosse, and follow our Master Christ, who hath framed out this progresse before vs, & tasted of the crooked passage of the world. God is our helpe and strength, yea, a present help in trouble: he is ready alwaies to be found, why should we then feare, or be faint hearted, though we fall into misery, as though some strange thing happened vnto vs? Let vs be patient, and wait a while, for it is the way that the godly haue walked before vs, and haue beene comforted Dauid before he was troubled, went astray, he fell from his duty to God, but after he was touched with the crosses of the world for his disobedience, he began to looke backe again from whence he was slidden, and acknowledged, that it was his sins that had plucked downe Gods anger against him. So he reformed his heart, and confessed that it was good for him that he was trou-

Ps. 69, 17
Ps. 55, 22
Ps. 46, 2
Affliction a necessary meane to draw vs to God.
Affliction an argument of Gods loue & continual prosperity the contrary.

troubled. So let euery one of vs acknowledge, that our miſeries are but meſſengers to reuoke vs from ſin, and to keepe vs in awe of our God, who is ſo louing vnto vs, that he wil not ſuffer vs to fall, but will by & by whip vs for our fault: if not, it is an argument that he beginneth to leaue vs to our ſelues: to fill vp a greater meaſure of ſinne againſt the day of vengeance. Thus he ſuffereth the wicked to wallow in their pleaſures, in health, wealth, in friends, in continual proſperity, and to haue as it were al harts eaſe in this world: but alas, it is a dangerous ſlumber wherein they are caſt by the heauineſſe of ſin, wherin they lie fatting in all delights, but at laſt they come to the euerlaſting ſlaughter. And far better were it that they had ſuffred want inſtead of welth ſickneſſe inſtead of health, ſorrow inſtead of ioy, paines inſtead of pleaſure, and all miſery and affliction inſtead of their delights in this life, which is but for a moment, rather than to periſh, for their pleaſure, eternally. But alas, what is this counſel to the wiſe of the world? it is fooliſhneſſe. I will therefore ſpeake againe to the poore, to the miſerable, to the impriſoned, to ſuch as liue as though they were already dead,

A ſowre ſaying to ſecure men.

in.

in regard that the world affordeth them no comfort, and whose life seemeth vnto thee vnprosperous, a very madnesse, very hell, and an ignominious life. To such I say thus, & would wish them to take their crosses with patience, & follow Christ: And let them not feare though the earth be moued, and though the mountaines fall into the midst of the sea, though the waters thereof rage and be troubled, and the mountains shake at the surges of the same, for there is a Riuer whose streams shall make them glad, for God is in the midst of it. And therefore giueth he the thirsty to drinke, & therewith washeth he away the teares from the eyes of his afflicted children, and powreth abundance of comforts vpon all such as long for his ready helpe: and let them know this, that the poor shal not alwayes be forgotten: the hope of the afflicted shall not perish for euer: the Lord is a refuge for the poore, a refuge in the time of trouble: he forgetteth not the complaint of the poor. But for the oppression of the needy, and for the sighes of the poore, I will vp, saith the Lord, and will set at liberty whom the wicked hath imprisoned. The Lord is our rock and our fortresse, it is he that deliuereth vs, he is our strength, let vs

Gods fatherly care of his childrē.

Ps. 12. 5.

Ps. 18. 2.

trust

The world loueth things famous & glorious. The Lord despiseth not the poor

trust in him our shield, the horn also of our saluation, & our refuge: he is not as the world, who loueth only the glorious, the rich, & such as are famous in the world, & who abhorreth the needy, the base, the poore & miserable. But the Lord loueth and regardeth, he fauoreth and releeueth the poore: he hideth not his face from him that is in misery: but when he calleth vpon him, he heareth him, and releeueth him: and howsoeuer miserably we be crossed, let vs be comforted, for the poorest that trust in him shall eat and be satisfied. They that seek him shal want no manner of thing that is good: although for a time we be tryed and cast downe, and most miserably tossed in this cruell world, and though we seeme to walk thorow the valley & shadow of death, let vs not feare, for God is with vs, his rod and his staffe will comfort vs: he will prepare a table for vs in the sight of such as seeme to say of vs, God hath forgotten them: he shal annoint our heads with the oile of inward comfort: he will fil our cup, and our ioy shal be ful. And although it fal out with the godly in this world, that when they are afflicted, the wicked, nay, sometime such as carry great colour of Christianity, are ready to per-

The world addeth sorrow to him that god visiteth. Psa. 96 16

secute

secute them whom the Lord visiteth, & sticke not to adde more sorrow vnto their griefe, whom the Lord toucheth with any crosse; it is no new thing: for experience it selfe teacheth it, and it is become a prouerbe, that one mischiefe followeth another, and all troubles come together: and to terrifie it, euery euill is made to fall vpon the afflicted man, and the world addeth misery to misery. What then? shall Gods children dismay at this? God forbid: nay, which is more, we see that if it please God to pull vs downe from prosperity to aduersity, from ability & wealth, to disability and pouerty, as many times the most godly are by the hand of God in loue: how doe our ancient friends and familiar acquaintance slide from vs as though they knew vs not? They scorne to see vs, and they passe by vs, nodding the head, saying reprochfully, He trusted in God, but see his misery: and if there be any cause, they will haue a fling at him that is already stricken: and they think it seruice to God, to vex them that are vexed, and to afflict the afflicted. And surely, if without offence I may make the comparison, the men of this world may be likened to a company of dogges, who will ioyne all

Our deare friends flie from vs in our troubles Psa. 38. 11

toge-

togeather vpon a poore cur that is alreadye ouer-matched. And ſo doe the cruell men hand in hand ioyn togeather to oppreſſe the oppreſſed. And therefore all ſuch as feare God, arme you againſt troubles, for the whole world is ſet againſt you. Are you poore? it will ſeeke your further miſery: are ye ſlandered? it will ſpeake more euill of you: haue ye enemies? it will alſo hate you: are ye any way afflicted? it will ſeek to pul you vtterly downe. But ſtand valiantly, fight a good fight againſt all theſe croſſes, not with the hand of reuenge, but with patiēt abiding: ſo ſhal ye find reſt at the laſt. Caſt all your care vpon God, for he careth for you; his eyes are alwayes ouer the righteous, and his eares continually open vnto their prayers. Grudge ye not therefore at the proſperity of the worldly men, who liue here in all pleaſure and wantonneſſe, nouriſhing their hearts as in the day of ſlaughter, although they ſeeke to kill you, and to oppreſſe you: be patient vnto the comming of the Lord, ſettle your hearts, for his comming draweth neer, and take the Prophets for an example of ſuffering aduerſity, and of long patience, who accounted them bleſſed which endured: conſider the patience

The whole world is ſet againſt the godly.

1 Pet. 5. 7.
2 Per. 3. 12.

Eph. 5. 5 6.

They that ſuffer are bleſſed.

of

of Iob, and his misery, & marke what end the Lord made: for assuredly the Lord is very pitifull, and mercifull, who, although sorrow, mourning and teares endure for a night, sendeth ioy againe in the morning: although father, mother, and friends forsake vs, the Lord taketh vs vp: although we may not looke for outward comfort while we liue here, yet let vs suffer affliction, let vs sorrow and weepe, let our laughter be turned into mourning and our ioy into heauinesse, let vs cast downe our selues before the Lord, and he will lift vs vp. He hath said, I will not faile thee, nor forsake thee. Howsoeuer we fall, we shall not perish: for the Lord putteth in his hand, and therfore may the poore afflicted build his comfort vpon his promise, & say, The Lord is my helper, neither will I feare what man can doe vnto me. Hearken yet ye poore children of God, what Dauid saith to comfort you: I haue bin young and now am old, yet saw I neuer the righteous forsaken, nor their children to beg their bread. Hath not God chosen the poore in this world that they should be rich in faith, and heires of the kingdome which he promised to them that loue him? Wherefore let them that suf-

Jam. 4 9. 10. Heb. 13 5.

Psa. 37 24. v. 6 Psa. 37 25.

fer

ker according to the will of God, commit their soules to him in wel doing, as
1 Pet. 4 19 vnto a faithfull Creator. And reioyce pæ inasmuch as pæ are partakers of
verse 13 Christs suffering, that when his glory shall appeare, pæ may be glad and reioyce. In the mean time, let vs repaire vnto him in prayer.

A very necessary prayer in time of troubles, crosses, and afflictions.

O Lord God, my most louing Father and Creator, who of thy franke and free fauour hast called mee into this world, and placed mee in the same, when I wandred as a poore pilgrim, a miserable and distressed wretch for whom thou heretofore hast vouchsafed to prouide things necessary and expedient, and hast also giuen me prosperous and gracious successe in my proceedings: But of late my sins haue made a separation betweene thy fauor and my necessity, insomuch as I now feele thy heauy hand of iudgement, wherein I am bereaued of some of thy wonted comforts, insomuch as it seemeth that thou settest thy self as it were against me: but alas, what am I earth and ashes, that thou shouldest contend

with

with me: let it rather please thee (good Father) to refresh me with the timely showres and pleasant dew of thy louing assistance, that where I am now low, I may be exalted to thy protection: being poore, I may be enabled to liue: being base, or of little or no credit in the world, I may be beloued and embraced, and comforted of thee: behold my pouerty, consider mine affliction, and weigh my miseries: For innumerable troubles haue compassed me, my sinnes haue taken such hold vpon me, that I am not able to looke vp: O let it please thee (good Father) to deliuer mee, make haste (O Lord) to releeue mee, though I be poore and needy: O thinke thou on me, thou art my helper and deliuerer, oh make no long tarrying. Oh my God, why hast thou forgotten me? thou art the God of my strength, why hast thou put me away? vp (my God) why sleepest thou? awake, be not farre off for euer, wherefore hidest thou thy face, and forgettest my misery and affliction? my soule is beaten downe, I haue no ayd, no comfort, all my consolation is come to an end, therefore rise vp, and succour mee, rise vp, O my helper, rise vp, O my castle, rise vp, O my refuge, rise vp and

restore

restore me again, thou God of my comfort, thou rocke and my fortresse, my strength, my shield, the horne also of my saluation, and my refuge.

Thou hast promised to be a refuge for the poore, a refuge in due time, euen in affliction: I am poore and in misery, helpe me, for vaine is the helpe of man. They that know thy name will trust in thee, for thou neuer failest them that trust in thee. The poore shall not alwayes be forgotten, the hope of the afflicted shall not perish for euer. Thou hast promised to blesse our victuals, and to satisfie the poore with bread. Innumerable are thy mercies, and that my soule knoweth right well, and I thirst after thee in a barren and dry land: I wait thy releefe in this miserable time, wherein there is no comfort: but thou vpholdest them that fall, thou releeuest all that are ready to perish, and therfore doe the eyes of all wait on thee, and thou giuest vs all meat in due season: open thine hand, and fill vs with thy blessings. Diuide the red sea of this cruell, euill, and hard world, that we may passe thorow our dayes without danger, satisfied with euery good thing: open the hard rocke, & giue vs the water of comfort to drink, send

vs

vs the Manna of thy loue and ready helpe, that we may be filled with all good things: stand in the gap betweene vs and our aduersaries, that our enemies oppresse vs not. Increase the oile and meale of our stocke and store, that we may haue sufficient not only to feed and cloath vs, but to releeue thy poore children, and to pay what we owe vnto al men, that we owe nothing to any man but good will. Great art thou (oh God) and great is thy power, yea, thy wisdome and prouidence is infinite, and past finding out: worke therefore (good Father) worke for me thy poore wretched creature, that haue no meane to helpe or releeue my selfe. Helpe thou me (O my God) that I may say and confesse, I sought my God, and hee heard me, and deliuered mee out of all my troubles.

Oh turne thee (good Father) turne thee towards me, and haue mercy vpon me, for vnlesse thou hold me vp, I shall fall; vnlesse thou stay me, I shall be ouerthrowne; and vnlesse thou releeue mee, I shall vtterly perish.

It was thou that raisedst mee from my Mothers breast vnto this estate wherein I am, and thou canst preserue me, saue me, and hold me vp for euer: yea

yea (good God) I, euen I by experience, can ſing of thy goodneſſe, yea, the goodneſſe of the Lord endureth for euer, the mercies of the Lord endure for euer, the loue of the Lord endureth for euer, the power of the Lord endureth for euer, yea, the willingneſſe and the readineſſe of the Lord to relæue the afflicted, endureth for euer: yea, let all ſuch as heretofore haue bene dull of beleeke, now ſee and conſider, that great is the God of Abraham, of Iſaak, and of Iacob, yea, our God, the God of all the beleeuers, whoſe hand is mighty to ſaue, his mercies infinit, his loue wonderful, his prouidence paſt finding out: when ſorrow commeth in the euening thou Lord ſendeſt ioy againe in the morning: when I am in need, thou relæueſt mee; when I am in danger, thou comforteſt mee; when I am ſicke, thou makeſt my bed, and cureſt my diſeaſe. When haue I come vnto thee, and haue bene reiected? Neuer hath my complaint bene put backe, but louingly heard, and my petitions granted, ſo that I reſt aſſured of thy continuall helpe I am forced (good Father) to ſeeke thee daily, and thou offereſt thy ſelfe daily to be found, whenſoeuer I ſeeke I finde thee, in my houſe, in the

fields,

fields, in the Temple, and in the high way: whatsoeuer I doe, thou art with me, whether I eat or drink, whether I write or worke, goe or ride, read, meditate, or pray, thou art euer with mee: whereſoeuer I am, or whatſoeuer I do, I feele ſome meaſure of thy mercies and loue. If I be oppreſſed, thou defendeſt me; if I be enuied, thou gardeſt mee; if I hunger, thou feedeſt mee; whatſoeuer I want, thou giueſt mee. Oh continue this thy louing kindnes towards me for euer, that all the world may ſee thy power, thy mercy, and thy loue, wherein thou haſt not failed mee, and euen mine enemies ſhall ſee that thy mercies endure for euer.

O Lord increaſe our faith.

A moſt effectuall Prayer to be ſaid (to their great comfort) of ſuch as are moſt grieuouſly afflicted, euen in patient waiting the Lords leiſure.

O My moſt gracious God and louing Father in Jeſus Chriſt, be vnto mee a louing and relæuing father in him, and in him, and by him, and for him, receiue my praiers, and let the ſpi-

rit of sanctification season my heart & soule, my will and mine affections, that my prayers vnto thee, and my praises of thee in thy beloued may appease thy wrath and redeeme thy fauor, and procure thy loue, wherein I know is life and liberty, and rest and peace, and fulnesse of all good things, the true ioy of my spirit, the sweet peace of my conscience, and a ful plenty of all inward and outward reliefe. And although, good Father, my heart is not so flexible, nor my will so ready, but that I am forced still to confesse mine vnaptnesse to receiue the impression of thy word, & still vnwilling & vnready to performe any good duty vnto thee: yet Lord, when thy blessed Comforter commeth, when thy sacred Spirit possesseth my spirit, then good Father I beginne to vnderstand: then I beginne to desire to come vnto thee, and then can I call thee truly Father, not with my tongue only, but euen with heart and ful assurance and consent. Then can I open my lips and then doth my heart begin to leap for ioy at thy presence. And therefore good Father, let that blessed guest, thy Spirit, the Holy Ghost, come and remaine with me, let it come and be my continuall comforter, let it come and

teach

teach me how & what to beleeue, how to hope, & how to order my wayes, and my workes, & my words aright, to thy glory and my soules comfort in Iesus Christ, by whom, in whom, and for whom thou dost all good, and giuest all graces, & bringest al comforts vnto thy children. By him I beleeue to be heard, and by him I am assured in thy mercy to be saued, and for whose sake I do assure me to enioy euen here all things necessary for this lifes maintenance. For thou hast promised, who neuer breakest thy word, that thou wilt neither faile nor forsake such as are in Christ Iesus, such as make true vse of his death, and beleeue his word, and patiently vnderge his crosse. To such thou hast promised endlesse blessings, perpetuall comforts, the entrance euen in this life into the ioyes of heauen: and while they liue in this mortal body the necessarythings of this world. Oh the happinesse of thy children is vnspeakable: and yet Lord, they are in this world many times, as if thou hadst no delight in them, as though thou hadst no regard of them, yea, as though thou hadst vtterly forsaken them.

And yet howsoeuer the world dee-

meth of them, thou art yet theirs, and they are thine: thou mayest seeme to be hidden from the eyes of our hope for a time, and wee may be in misery, and cry for mercy, wee may be beclouded with the weaknesse of our own deformed nature, and not be able to comprehend thy wisdome in trying vs: and therefore cannot without wauering looke for timely deliuery. But howsoeuer thou seemest to be farre off when we need thy helpe, though we cry and thou seeme not to heare, thou art neare vnto vs, and thou still beholdest vs, and ere we wish, thou becommest our Redeemer; and ere we are aware, thou shewest thy selfe a most sure helper: though thou seeme to take in thy helping hand, because our frailefaith cannot alwayes see thee really working, yet thy hand is still extended, and still ready, and still full of blessings, euen of corporall blessings, and thou still powrest them out vpon vs. Thou Lord hast a rich treasure full of gold and siluer, thou hast a great ward-robe ful of garments, thou hast a plentifull Storehouse ful of corne, and wine, and oile: out of these thou bringest forth infinite good things, and makest many rich with the plenty thereof, and thou cloa-

thest

theſt euen Kings with royall roabes, and couereſt the poore with ſufficiency. Thou feedeſt Princes with dainties, and the poore, truſting in thee, beg not their bread of men. So bountifull art thou (Oh Father) that none that come vnto thee faithfully, bringing onely Faith and aſſurance of thy loue in Chriſt Jeſus, goeth from thee empty; none aſketh and receiueth not, if they aske faithfully according to thy word. Yet Lord, ſuch is our weakneſſe, that we receiue not immediately ſome things we aſke, in our conceit, euen then moſt expedient to be receiued. But we are not wiſe in the things we thinke fit for vs, neither know we when to receiues time conuenient for vs. And therfore, whether thou tarry long or come quickly, it is beſt for vs, howſoeuer fleſh and blood, the blinde ſuters for things neceſſary, doe ſeeme to grudge at thy tarrying long, and with-holding thy help. Giue me ſtrength and patience to wait ſtill, yea though my miſeries increaſe when I pray for decreaſe, though want continue when I wiſh for wealth, though warre and enemies riſe againſt mee when I pray for peace: and though all things ſeeme to befall contrary to my

deſires, let me yet wait with good will thy fatherly will, let mee tarry thy leiſure, and wait thine acceptable time, knowing that thou haſt promiſed it, and thy promiſes are alwaies truly performed. Andtherfore Lord, I betake me only to thy mercies, and reſt onely vpon thy prouidence wherin thou foreknoweſt all things, and fore-ſeeſt all times to come, & what they will bring, good or euill, namely, comfort or calamity, wealth or want, proſperity or aduerſity, life or death, all which are to me meerely vnknowne, altogether vnſeene, and neuer conſidered till it come, neuer felt till it fall, ſo blinde is fleſh, ſo foolifh is nature, and I fraile fleſh blinde and foolifh, doe humbly entreat thee, to giue me therefore grace, neuer to giue ouer praying vnto thee, that whatſoeuer thou fore-ſeeſt to hang ouer mine head, whatſoeuer thou knoweſt will come, either for me or againſt mee, to my comfort or croſſe, turne it to my good: for to them that feare thee, all things turne to their conſolation, all things fall out to the beſt to them that depend on thee. Oh I depend on thee, Lord make me ſtil faithfully to depend on thee. And although I may not ſay, Come now, or Doe this or that, this way

or

or that way, yet good Father, consider in time, and help in time, lest I be confounded before thy helpe come, for I haue no meanes but such as thou raisest in thy prouidence of mere loue, and I am yet ignorant of mine owne knowledge, how farre to depend vpon thy meanes: and therefore Lord both giue meanes to support me inwardly and outwardly, and meanes to vse thy meanes, as may most glorifie thee. and comfort me: for vnlesse thou mane the meanes, and afford the true vse of the meanes, thy meanes may moue me to euill and not to good: as riches both a meane to relieue him that hath them, and then that want, may without the true vse bring euill vpon him that abuseth them. But the very Rauen, a deuouring bird, was a meane blessed to feed Elias. May Lord, thou workest also and often against meanes, as in stopping the Lions mouths, that they touched not Daniel, being in humane reason the meanes to deuoure him. The force of the fire that was ordained to consume the three children, was by thee taken away towards them, and much increased towards their executioners.

So that I Lord do confesse, that all

things ſucceed to the beſt towards thine. The ſelling of Joſeph, the falſe accuſation of Suſanna, Shimeis railing on Dauid, and whatſoeuer falleth on the faithfull, turneth to their good. Oh the incomprehenſible depth of thy wiſdome, and the vnreſiſtable power of thy Maieſty. Thy goodnes oh Lord endureth for euer, and thy mercies towards vs continue yet daily, helpe me, oh helpe me in time conuenient, for I will yet wait.

O Lord increaſe and ſtrengthen my faith that I faint not.

A ſhort prayer in croſſes, troubles, and afflictions.

OH Father, full of mercy and loue in Jeſus Chriſt, haue compaſſion vpon me, whom thou haſt touched with thy hand of correction. Thou haſt found me out in my ſinnes, and beaten me, thy hand lyeth heauy vpon me, I am not able to ſuſtaine the burden of my miſeries, I cannot but faint in my diſtreſſes, and runne to and fro for helpe: but loe, oh Lord, my croſſes increaſe, and thy anger I cannot beare: wherefore good Father in Chriſt, haue compaſſion vpon me, re-

com-

comfort me againe, be pleased with me, and take thy heauy displeasure from mee: and though my sinnes haue deserued more than I can beare, the merits of thy Son are greater than my sins: and therefore for his sake come againe in loue, and by thy mercy and power repaire my decayes, releeue my wants, and cure my diseases, speake the word and it shall bee done, all things obey thy voice, wherfore blesse thy creatures all to my vse, that I may haue them all in this life blessed vnto me, and I blessed by thee in Christ. Amen.

O Lord increase our faith.

A motion to a thanksgiuing in the morning.

IT is a necessary thing, while we liue here, that we should be continually exercised in a due contemplation of Gods mercies towards vs, and there is no time but necessarily administreth vnto vs great and daily occasions to celebrate the name of the Lord.

If we looke into the day, wherinto we enter rising out of our beds, a thousand things open themselues vnto the view of our eyes, whose glory & beau-

ty put vs in mind of our far-ſurpaſſing glory to come, as alſo of our frailty, & ignominy preſent. For, what are wee of our ſelues, in regard of the flowers of the field, whoſe beauty and hue may make vs bluſh, and indeed to tremble, in reſpect of our caſuall and ſhort continuance here, had we not a certaine aſſurance of a more glorious eſtate to come? for as we ſee the moſt ſweet and fragrant flowers quickly to fade, as to grow in the morning gay, and in the euening cut downe and withered, and all other things to come ſpeedily to their end: euen ſuch is our eſtate, if we conſider the vncertainty of our dayes, which ſhould ſoone haue an end, did not the mercies of the Lord, and his comfortable hand conduct vs, and hold vs vp.

A reſemblance of the eſtate of mans life.

For let vs conſider how the want of our daily ſleepe doth annoy vs: who can forbeare ſleep one weeke? May, for leſſe while? what thing is more tedious and irkſome to the body, than the want of daily reſt? and what comforteth it more than the daily vſe and enioying thereof? And what are we, being poſſeſſed with heauines and drouſines of the body, and when we are caſt into a dead ſleepe, are we not as dead men?

Whoſe

whose memory, hearing, seeing, and all other senses are cleane gone: wherein we are seperated (as it were) from God and the world, wee can neither thinke on God or good things, we cannot doe any thing whereby to defend our selues from the least danger.

Let vs therefore this morning recount the great fauour of our good GOD towards vs, wherein euen this night he hath preserued vs from many casualties, whereof there are many kinds, by theeues & robbers, by fire, by sudden sickneſſe. Yea, death seemeth to haue a hand fixed vpon vs, which might easily haue dispatched vs this night, had not God preuented vs, whose continual help is so ready, that euery morning doth witnesse his loue. Let vs therefore reuerently fal down, and giue him condigne thankes for all his louing kindneſſe towards vs: Yea, early now this morning, let vs shew forth the louing kindneſſe of the Lord, Psal. 2. 2.

Wee should in the morning recount Gods blessings in the night past.

What our duty is toward God in the morning.

The thanksgiuing in the morning.

O Lord, I will praise thy name, earely now this morning will I glorifie thee, who by thy louing protec-

tion

ction haſt ſo guarded mee, that no euill hath taken hold of me this night.

O moſt high, mighty and fauourable God, the day is thine, and the night is thine: thou haſt framed the day for vs to trauel in, and the night thou haſt appointed for vs to reſt in. I giue thee moſt humble & vnfained thankes good Father, for thine vnſpeakable mercies who haſt not only giuen me my cõfortable reſt this night paſt, but alſo haſt kept me, as it were, vnder the ſhadow of thy wings, euen as the apple of thine owne eye: and how I not beene defended by thee, innumerable dangers had ouertaken me. If thou hadſt not raiſed me vp this morning, I ſhould not haue beene able to riſe, but haue periſhed in my bed. O great is thy mercy toward mee, farre ſurpaſſing my deſerts, for it is thy hand (good Father) that hath this night preſerued me frõ periſhing. Therefore lift I vp mine eyes euen to the heauens, from whence I haue obtained this ſafety. Yea, betimes in the morning I will call vpon thee, that thy mercy may euermore preſerue & ouerſhadow me, that no euill either of ſoule or body hurt mee: and grant that thy moſt ſacred protection may alwayes preſent all the ſecret and open euils

which

which hang ouer my head.

Giue me thy Spirit of wisdome and reuelation this morning, that I may know thee, and serue thee, Lighten the eyes of my vnderstanding, that I may know thy will, and according vnto the same, frame all mine actions this day: and grant also, that I may find how excellent thou art in thy power, how sweet thou art in thy mercies and in performing thy promises, wherin thou continually workest, to the comfort, defence and releefe of all such as come vnto thee.

O Lord increase our faith.

A motion to an euening prayer.

A godly consideration in the entrance of the euening

The day being now past, and the light of the Sunne being ouershadowed with darknesse, let vs consider, that euen so there will come the day wherein the light of our bodily eyes shall be shut vp, not for a night, as in the bed through a slumber, but vntill the appearance of Christ in his glory, comming to iudgement.

The night is ordained for the rest of man

And forasmuch as all things for the most part at this time betake them to their rest, and man is limited this time to

to ceaſe from his labours; it is our duties eſpecially to betake vs vnto the gracious protection of our good God, ſubmitting vs, our bodies and ſoules, to his tuition: and if it be his pleaſure to touch vs this night with the finger of death, we may be ſo readily prepared that we be not taken at vnawares, but that we may haue the light of the lamp of a faithfull expectation of that bleſſed houre, burning continually in our hearts, which may awaken vs out of the deadly ſlumber of ſecurity, whereby otherwiſe, wee ſhall be ſo darkned, that wee ſhall periſh, not onely in our beds for a time, but in our ſoules and bodies for euer. And ſurely in this danger ſhall we ſleepe, vnleſſe wee betake vs into the hands of God when we go to bed. It is matter of great moment, little regarded of worldly men: but the children of God far otherwiſe betake themſelues to their corporall reſt, for they commend themſelues to GOD in prayer, and account their ſleepe an image of their death, and their bed they enter into as into their graue, and in the morning when the Sun and light appeareth, they take a new occaſion, when they riſe to contemplate of the celeſtial and eternall light, glorifying the

A conſideration of our eſtate in the night, with a godly reſolution whē we betake vp our eies to reſt.

How the children of God betake them to their reſt in the night.

the name of God, for his most gracious protection.

And therefore arise now all yee seruants of the Lord, cry out in the night powre out your hearts like water, before the face of our liuing God.

The prayer for the euening.

I Thanke thee (good God and most mercifull Father) whose prouidence reacheth vnto the least of thy creatures, and thy fauor and loue alwayes wait vpon thy children to preserue them: thou hast extended thy sacred comforts towards me this day, thou hast giuen me all things necessary, and hast suffered none euill to annoy me: & by thy mighty working I haue passed this day, and am now come to the end thereof, entring into the dark and lothsome night, wherein many dangers lurk and lye secretly hidden, to hurt thy children, if thou preuent them not in thy wisdome and loue. Haue regard therefore (good Father) vnto me, who am fraile, & soone fall into many things offensiue vnto thy Maiesty: and the night is often polluted with many sins, insomuch as I cannot but accuse my selfe before thee, that my sleepe cannot

not be iuſtified to be pure, but euen therein by dreames, phantaſies of the fleſh, and many vaine temptations, I am often moued to that which thou loatheſt, and can in no wiſe then performe what thou loueſt.

Sith therefore (my good Father) that I through my ſins deſerue no fauour, but puniſhment, I appeale vnto thy mercy in Chriſt, beſeeching thee for his ſake to anoint the eies of my hart with the oyle of thy grace, that though the naturall man ſlumber, & in clamoring fall away by weaknesſe, yet my ſoule may be refreſhed this night with diligent watchfulneſſe, leſt that the aduerſary ſowing therin the tares of temptation, I giue conſent to ſinne, and ſo endanger both body and ſoule by my negligence. God Father, pardon my ſinnes, for thy names ſake, be merciful vnto me, receiue me this night into thy cuſtody & ſafe protection, let thy grace comfort me, and let thy continual fauor defend me from all perils: and in thy loue vouchſafe me ſuch cõfortable reſt as thou ſhalt ſee expedient for the refreſhment & preſeruation of the health of my body, which elſe cannot but wax feeble, and be made ſubiect to ſuch infirmities, as I ſhall not be able to exe-

cute

cute my duty vnto thee, nor my vocation in the world.

In thy name, therefore good Father, I yeeld my selfe vnto my rest, wherein let thy holy spirit keepe the doore of my heart, and thy holy Angels attend about my bed for my safety, for Christ Iesus thy deare Sons merits. Amen.

O Lord increase our faith,

The conclusion of the Booke.

HAuing attained, through the diuine assistance of my good God, vnto the end of this my poore trauell, I cannot but conclude with an earnest entreaty of all such as couet heauen; that they will in this standing house of the body call continually to minde the absolute end of their calling, which principally tendeth vnto the finishing of the iourny and pilgrimage of this life, in all godlinesse, faith, zeale, and ardent loue of that heauenly mansion, which so farre excelleth this earthly tabernacle, as the purest gold exceedeth the filthiest and most loathsome dirt and dung of the earth, as the sweetest hony passeth in sweetnesse the

most

moſt bitter gall: and happy is that man, that ſoneſt attaines to the enioying thereof, but in part, that is, either in this life, through the quietnes of conſcience in our Chriſt, or being departed hence, hath the fruition therof in Spirit, expecting the comming of that great Iudge, when ſoule and body ſhall enioy the ſame at full. Oh let vs all therefore, in all godly watchfulneſſe, in this our pilgrimage which ſhortly ſhall haue end, haue due regard vnto our walking, that we walke not awry. Let vs daily examine our ſelues and conſider with iudgement, that we ſhal al appeare before that high Iudge, from whom no ſtep of our walking ſhal be hidden, and whomſoeuer he ſhal finde halting or walking awry, he will bereaue of that moſt ſweet hauen of reſt. If I ſhould diſcourſe of the comforts which ſhall be ſhewed vnto ſuch as walk the progreſſe of this life, and end the ſame as they ought, and as they are commanded: alas, I am as vnable, nay, there is no tongue of man or Angell can nearer declare the depth of the ſweetneſſe thereof, than I am able to number the ſtars of the firmament; the excellency therof is ſuch, and ſo vnſpeakeable, as no heart is able

le to comprehend or conceiue the same: but let this satisfie al curious conceits that our heauenly mansion, our euerlasting tabernacle, that our spirituall inheritance is such, and so ful fraught with such variety of ioy, with such vnspeakable comforts, with such endlesse felicity and surpassing glory, yea, such is the fulnesse of all spirituall contentation there, that we shall not couet to see more, the eare desire to heare more, the body haue will to feele more, nor the heare thirst to conceiue more, than we shall there for euermore enioy, howsoeuer they are now, whilest we are in the flesh, farre remoued from our grosse conceits, and euery report of them seemeth darke vnto our senses, vntil our al-sufficient God, our Christ, and our Sauior shal himselfe appeare againe in the clouds: then shal our vnderstandings be opened, then shall our senses be lightned, and then shall we most plainly see, euidently perceiue, & to our absolute comfort tast of the fulnesse thereof, yea then shall we see our God face to face, when there shall bee an end of al our trauels, of all our toile, of all our carke, care, feare, trouble, and irkesome passage: then shall we hunger no more, thirst no more, then

shall

ſhall we need no friend, nor feare any foe, then ſhall we that are here now in priſon, be ſet at liberty, and we that are preſſed downe with miſery, ſhal be raiſed vp to comfort: yea, then ſhall be an end of all things that now diſcomfort vs. Oh let vs therefore be euer thankfull vnto our God, that hath not only prouided theſe endles ioyes for vs but hath alſo laid out the way thereunto, and giuen vs his owne hand to lead vs, yea, himſelfe to conduct vs vnto the ſame. Let vs without ceaſſing therefore pray vnto him, & let vs be alwaies in good comfort in him: yea, let vs groane in our hearts, with moſt longing expectation, for the appearing of him that ſhall deliuer vs, and free vs from dangers, and ſettle vs in theſe ioyes. And let vs cut off all lets and impediments, how neer or deere ſoeuer they be vnto vs, whether it bee the eye, the hand, or the foot, let vs caſt away all excuſes, wife, children, lands, goods, gold and ſiluer, honours, dignities, yea, let not life it ſelfe be deere vnto vs, if it ſeeme to hinder vs from a ſpeedy paſſage vnto our God, knowing that ſo long as we are here in this earthly houſe, our eſtate is miſerable, our paſſage dangerous, our pleaſures

peri-

perilous, and we wander as wretches thorow many miseries.

We are here but as in a strange countrey, farre off from our owne home, whereunto we must endeuor to attain in all simplicity, carrying onely with vs, as our staffe to stay vs vp, the merits of our Christ, and for our defence here, the sword of the Spirit, whereby we shal be able to walk thorow all the perils and dangers, yea, the fire and water, thorow which wee are to passe. Let vs expect, yea, and wish with ioy that most happy day, wherin that sweet Trumpet of our sauing Christ shall sound out to call vs: let vs hearken for it continually, and let vs thinke it will sound to morrow. Then to morrow shall be our merry day, for then to morrow shall we meet our God, that will carry vs home with him, that in body and soule wee may dwell with him for euermore. Oh come Lord Iesu, come quickly, and let all the people of God say, Amen.

DEVT. 12. 9.

We are not yet come to the rest and inheritance which the Lord our God giveth us.

A Table of the Contents of *this Booke.*

A Godly aduertisement. Pag. 1
A Motiue to thankfulneſſe to God for giuing vs King Charles, to pray for his prosperity. pag. 22
A prayer and thanksgiuing to God for the prosperity of our King. pag. 28
A motion to prayer, that God by his holy Spirit will teach vs how to pray. pag. 32
A prayer for the ayde of Gods Spirit. pag. 34
A motion to prayer for the forgiueneſſe of our sinnes. pag. 36
A confeſſion of sinnes, with a praier for forgiueneſſe, and for faith and zeale to pray. pag. 42
Another prayer for the forgiueneſſe of sinnes. pag. 49
A short prayer for the forgiueneſſe of sinnes. pag. 53
A motion to a prayer tending to the obtayning of true mortification. pag. 55
A prayer for mortification. pag. 63
Another short prayer for mortification ppg. 67
A motion to prayer, tending to the obtai-

obtaining of the kingdome of God. pag.69
The prayer for the Kingdome of God. pag. 73
A short prayer for the obtaining of the Kingdome of God. pag. 77
A necessary motion to a praier tending to the comfort of the Church of Christ. pag. 78
The prayer for the Church of God. pag. 90
A prayer for the Church of Christ. pag. 93
A motion to prayer, wherein the soule must arme it selfe against danger of the time. pag. 96
The prayer against false Prophets. pag. 114
A short prayer against errours and schismes, pag. 116
A motion tending to a prayer, that wee may gouerne our selues according to our duties in our callings. pag. 117
The prayer that a man may liue vprightly in his calling. pag. 122
A short prayer that a man may liue vprightly in his calling. pag. 127
A motion to a prayer that we may arme our selues to suffer crosses. pag. 133

A very neceſſary prayer in time of troubles. pag. 138
A moſt effectuall prayer to bee ſaid of ſuch as are moſt grieuouſly afflicted. pag. 144
A ſhort prayer in croſſes, troubles and afflictions. pag 150
A motion to a thankſgiuing in the morning. pag 151
The thankeſgining in the mornig. pag. 153
A motion to an Euening prayer. pag. 155
The prayer for the euening. pag. 157
The concluſion of the Booke. pag 159

FINIS.